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ABSTRACT

This resource packet addresses the need for interpretive materials of the prehistory and early history of the state of Arkansas. These curriculum-focused activities, based on flyers and books created by the Arkansas Archaeology Survey, encourage integration of archaeological and historical study into classroom instruction. The teacher's guide is designed for use with K-5 students and is composed of a preface and three sections. Section 1 describes each component of the packet, including the teacher's guide, activity sheets, and supplementary materials. Section 2 gives 14 activities. For each activity, suggested grade level, materials needed, course content skills, references, ideas, sources, directions, complementary activities, solutions, and activity sheets are provided. Section 3 contains the Arkansas Archeological Survey's flyers that examine aspects of the prehistory and early history of the state. Two books containing reading materials and resource lists also are provided: "Crossroads of the Past: 12,000 Years of Indian Life in Arkansas" (Frank Schambach; Leslie Newell) which gives an overview of the history and ways of life of early peoples who inhabited Arkansas and "Paths of Our Children" (George Sabo III) which offers a brief introduction to the historic Indians of Arkansas. (MM)

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DISCOVERY HANDBOOK

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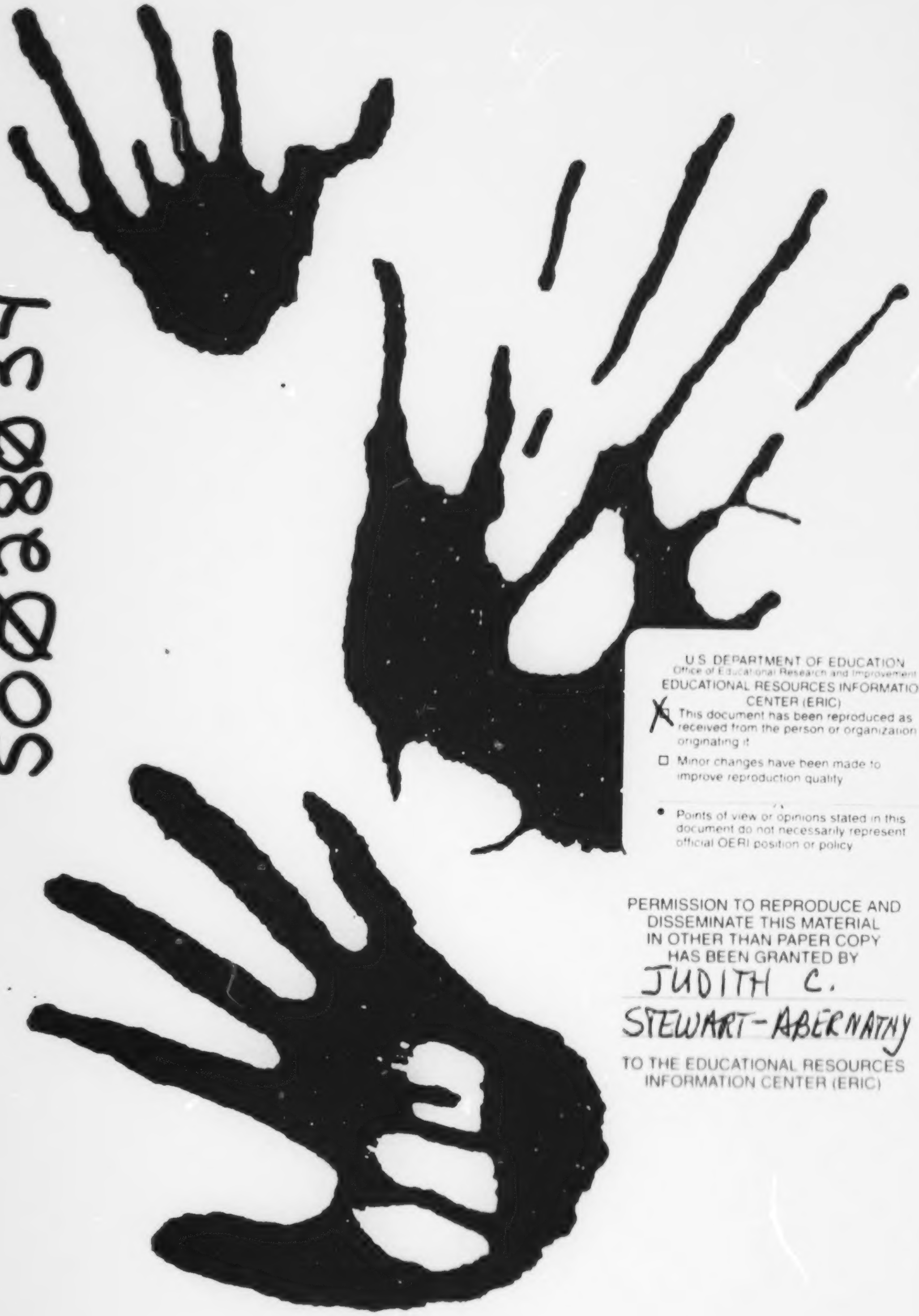

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DISCOVERY HANDBOOK

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MUSEUM EDUCATION PROGRAM
MUSEUM OF PREHISTORY AND HISTORY
ARKANSAS TECH UNIVERSITY
ATU BOX 8526
RUSSELLVILLE, AR 72801

The *Discovery Handbook* was developed over the course of one and one half years within the Arkansas Tech University Museum of Prehistory and History. The Museum recognizes the strong need for the interpretation of the prehistory and early history of the state for the public. The *Discovery Handbook* is a direct outgrowth of the recognition of that need for interpretive materials, especially at the elementary school level. The *Handbook* activities are designed for K-5 students, with some adaptable for older preschool children.

The *Discovery Handbook* is composed of a preface and three sections. Section I of the Handbook includes an Overview that explains the project and describes each component of the Handbook. Section II includes fourteen different *Discovery Handbook* Activities, each with a Teacher's Guide plus the Activity Sheets and any corollary pages. Section III contains the Arkansas Archeological Survey's Flyers that present various aspects of the prehistory and early history of the state. Also included in this section are the two Popular Series books which are inserted in the front and back pockets of the binder.

Winner of the Arkansas Museums Association 1994 Publication Award, *Discovery Handbook* costs $17.12, including postage, handling, and 7% tax.

DISCOVERY HANDBOOK ORDER

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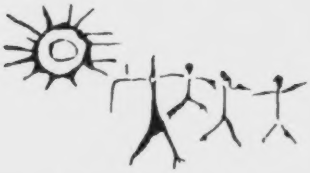
DISCOVERY HANDBOOK

FOR GRADES K-5



Museum of Prehistory and History
Arkansas Tech University

1994

Terry Johnson
Education Coordinator

Sheila E. Martin
Illustrator

With Funding Support From:
U.S.D.A. Forest Service, Southern Region
Arkansas Historic Preservation Program

Winner of the 1994 Arkansas Museum Association Publication Award

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School of Liberal and Fine Arts

June 7, 1994

TO EDUCATORS FROM THE MUSEUM DIRECTOR

Dear Educators:

The Museum of Prehistory and History was established by the Arkansas Tech University Board of Trustees in December 1989 as a part of the School of Liberal and Fine Arts. The Museum is located at 411 West N Street in Tucker Hall on the ATU campus. The Museum space was renovated and officially opened to the public with temporary exhibits in April of 1992.

In 1990 ATU Museum staff began developing long range goals for education outreach programming. Museums have traditionally collected, cared for, and displayed examples of material culture. More recently, museum education programs have been developed to interpret this material for the general public.

The ATU Museum education programs include exhibit development and interactive in-house activities for group tours, the adult "Series of Discovery" lectures, events such as "Discovery Day" during the annual Arkansas Archeology Week, the Museum Store, and outreach activities. Outreach is a strong aspect of the Museum's interpretive program and includes classroom presentations, discovery boxes and the *Discovery Handbook*.

Six permanent exhibits are now in process. Exhibit theme development is guided by the following questions:

1. What do we think we know (about a topic)?
2. What do we know (from available evidence)?
3. What do we want to know (about a topic)?
4. How do we learn about it (what methods do we use)?

These first permanent exhibits concentrate on the Native American presence in western Arkansas, from 12,000 years ago until today. Early Native American history in North America, prior to written records by European explorers, is referred to as the study of prehistory. Museum interpretations about this time period are based on the archeological record and interpretations of ethnographic data. The arrival of the De Soto expedition in Arkansas in 1541 is considered a beginning date for the historic period. Museum interpretations of the historic period are also based on the archeological record as well as on early documents. The Museum can also use the oral histories of those Native American tribal groups that lived in Arkansas to add another perspective to our understanding of past lifeways.

The exhibit themes selected for these six permanent exhibits are:

1. "Care Takers of our Past," discussing our responsibilities as care takers in the preservation of the ordinary and extraordinary objects of daily life, recovered as archeological artifacts, and how we learn about past lifeways;

2. "Care Takers in Action," focusing on two examples of care takers from the general public;

3. "First Inhabitants," illustrating how scientists organize archeological evidence of past lifeways, and presenting examples of food, tools, and cultural practices from Arkansas' earliest inhabitants 12,000 years ago until historic contact;

4. "Contact and Conflict," discussing initial contact by Native Americans with Europeans and the resulting conflicts and compromises;

5. "Promises Made and Broken," examining the displacement and removal of Native Americans to Indian Territory; and

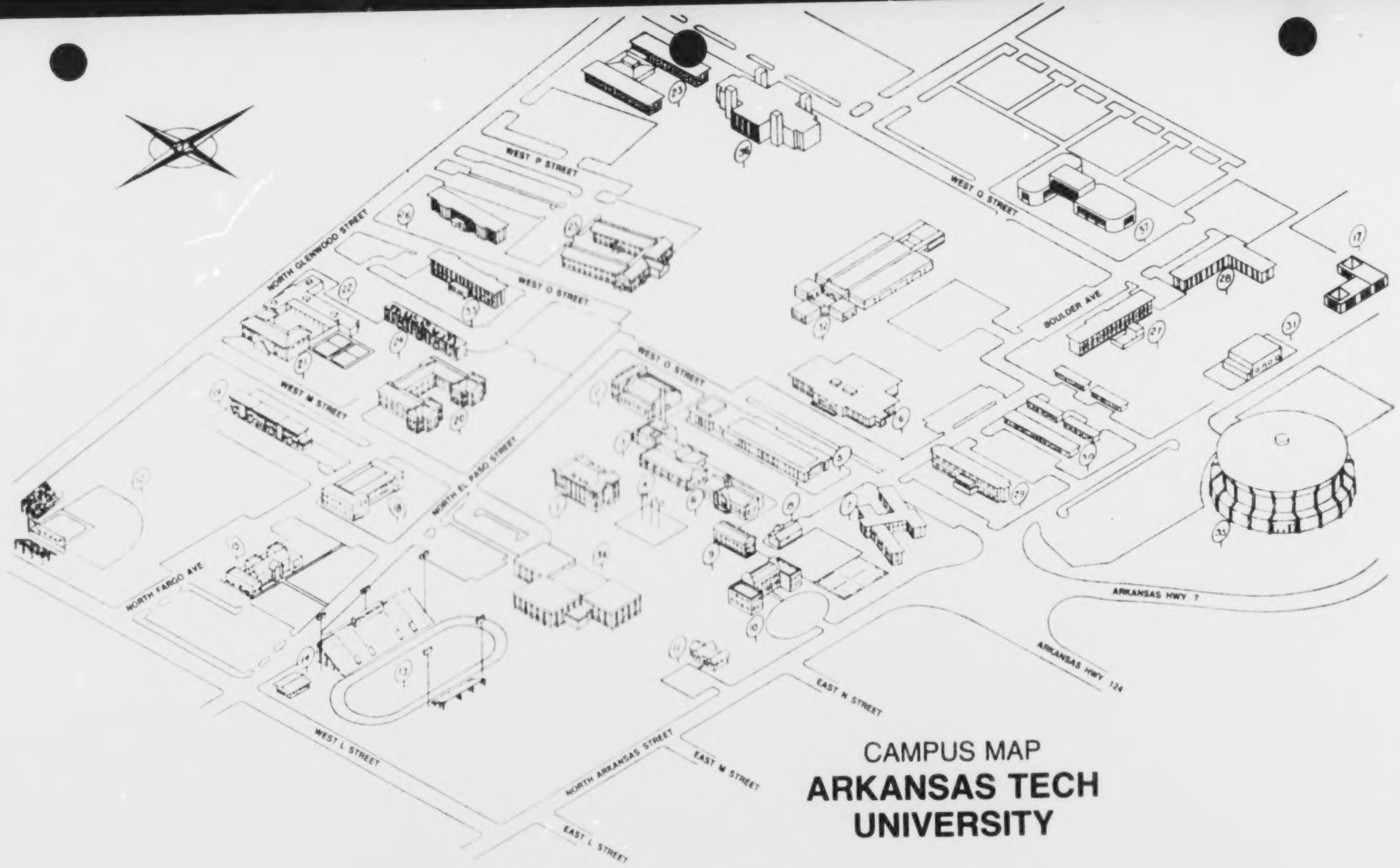
6. "Perceptions," presenting several Native American Tribal Organizations perceptions of themselves, and examining stereotypical perceptions and misrepresentations of Native Americans in various media.

There will be an exhibits opening for the public for exhibits four through six in September 1994. The other three permanent exhibits are in various stages of completion. Current regular hours of operation are Tuesday through Thursday, 9AM - 4PM and by special arrangement. Groups interested in tours should call for information. We look forward to your visit.

Sincerely,

Judith C. Stewart-Abernathy

Judith Stewart-Abernathy
Director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NORTH GLENWOOD STREET
WEST O STREET
WEST O STREET
WEST M STREET
BOULDER AVE
NORTH EL PASO STREET
NORTH FARGO AVE
ARKANSAS HWY 7
ARKANSAS HWY 124
EAST N STREET
WEST L STREET
NORTH ARKANSAS STREET
EAST M STREET
EAST L STREET

CAMPUS MAP

ARKANSAS TECH UNIVERSITY

1. Crabaugh Building
2. Student Activities Building
3. Power Plant
4. Administration Building
5. W.O. Young Student Center
6. Tomlinson Library
7. Bryan Hall - Women
8. Infirmary
9. Art Building
10. Caraway Hall-Women
11. Alumni Center-Admissions
12. Baseball Field
13. Buerkle Field
14. Field House
15. Williamson Building
16. Chambers Cafeteria
17. Energy Center
18. Stroupe Building
19. Dulaney Hall-Men
20. Wilson Hall-Men
21. Hughes Building
22. Critz Building
23. Paine Hall-Men
24. Tucker Hall -MUSEUM
25. Dean Hall
26. Turner Hall-Men
27. Roush Hall-Women
28. Jones Hall-Women
29. Massie Hall-Women
30. Turrentine Apartments
31. Maintenance Shop
32. McEver Science Building
33. Brown Hall-Men
34. Hull P.E. Building
35. Tucker Coliseum
36. Witherspoon Building
37. Corley Building

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Arkansas Archeological Survey Popular Series Books:

Crossroads of the Past: 12,000 Years of Indian Life in Arkansas

Paths of Our Children: Historic Indians of Arkansas

DISCOVERY HANDBOOK OVERVIEW

I. DESCRIPTION OF THE *DISCOVERY HANDBOOK*

A. DEVELOPMENT

The *Discovery Handbook,* designed for kindergarten through fifth grade students, was developed over the course of one and one half years within the Arkansas Tech University Museum of Prehistory and History. The Museum recognizes the strong need for the interpretation of the prehistory and early history of the state for the public. The *Discovery Handbook* is a direct outgrowth of the recognition of that need for interpretive materials, especially at the elementary school level.

While the Arkansas Archeological Survey has for many years provided information to the general public in the form of Flyers and Popular Series books, the reading level of these materials is beyond the capabilities of most kindergarten through fifth grade students. The *Discovery Handbook* addresses that situation by developing curriculum-focused activities based on the Survey's flyers and books which assist the teacher with the interpretation of these reading materials and help integrate the study of Arkansas' archeology and prehistory into classroom instruction.

Initial funds to create the *Discovery Handbook* were received in 1991 from the U.S.D.A. Forest Service. Development of the ideas for the activities continued through 1992. Also in 1992 a Teacher's Advisory Committee made up of six kindergarten through fifth grade teachers from Dardanelle Elementary was established. This committee advised on the content of the exercises and piloted some of the activities in their classrooms. Development of the project continued through 1992 with additional piloting of activities by Museum staff. By the beginning of 1993, the Activity Sheets were completed. In the Spring of 1993 two hundred copies of the Handbook were printed and distributed free of charge to teachers responding to a flyer promoting the *Discovery Handbook*.

B. INITIAL FUNDING

The development of the *Discovery Handbook* was funded primarily by a cost-share grant agreement between the U.S.D.A. Forest Service Ozark-St. Francis National Forest and Arkansas Tech University. Funds for the illustration artwork in the Handbook were provided by a grant from the Arkansas Historic Preservation Program.

We must also note the very generous contribution of the Arkansas Archeological Survey to the project. Copies of the educational Flyers of the Survey and Popular Series books, *Crossroads of the Past: 12,000 Years of Indian Life in Arkansas* and *Paths of Our Children: Historic Indians of Arkansas*, were donated free of charge. Additionally, the campus maps included in the preface of the Handbook were contributed by the Arkansas Tech University Admissions Department.

C. FORMAT

The *Discovery Handbook* is composed of a preface and three sections. The preface includes a letter to educators from the Director of the Museum, a copy of an ATU campus map, and the Table of Contents.

Section I of the Handbook includes this Overview that explains the project and describes each component of the Handbook including the Teacher's Guide, the Activity Sheets, and any additional materials. Also included in this Overview is a glossary which defines abbreviations used throughout the Handbook.

Section II includes fourteen *Discovery Handbook* Activities, each with a Teacher's Guide plus the Activity Sheets and any corollary pages. These items are discussed in detail below.

Section III contains the Arkansas Archeological Survey's Flyers that present various aspects of the prehistory and early history of the state. Also supplied with the Handbook for reference are the Survey's two Popular Series books.

II. DESCRIPTION OF SECTION II, THE *DISCOVERY HANDBOOK* ACTIVITIES

A. THE TEACHER'S GUIDE

Section II of the *Discovery Handbook* contains the Activity Sheets. A Teacher's Guide prefaces each Activity Sheet. The categories of the Teacher's Guide are described below:

1. SUGGESTED GRADE LEVEL: The grade levels categories were developed in cooperation with the Teacher's Advisory Committee who reviewed the material and made suggestions regarding grade level appropriateness. Use this information as a guideline; certainly there are students whose skills will not fall into the suggested grade levels. You will also notice that, in some instances the Suggested Grade Level does not reflect the breadth of the levels recorded in the category labeled Course Content Skills. Since the Course Content Skills are written with three instructional levels in mind (basic, developmental, and extensions), they allow for a broader range of grade related skills. The project's Suggested Grade Levels aim for mainstream skills for each level suggested. Teachers should decide how to apply each activity based on both the Suggested Grade Levels and the Course Content Skills as well as on knowledge of the students' abilities.

2. MATERIALS NEEDED: This category presents a complete list of all the items needed to successfully incorporate an activity into the classroom. We purposely did not include exercises that require elaborate or expensive materials, although ways to augment and enhance the activities are listed in the Complementary Activities category of the Teacher's Guide. Most activities require simple materials: the photocopied exercise, pencils, crayons or markers, scissors, and glue.

3. COURSE CONTENT SKILLS: The listings in this category identify the course content skills applicable to each activity. The information is drawn directly from the *Standards of Accreditation of Public Schools Course Content Guidelines* for the State of Arkansas. The skills are listed in an abbreviated form to save space:

Example: 1. K: Art/BS 4,5, DS 4
2. 2: Read 2.10, 4.29, 4.3
3. 1: Art/Individual expression, cutting and tearing

The numbers and letters at the beginning of each sequence indicate the grade level of the skills (K = kindergarten, 1 = first, 2 = second, etc.). These grade levels are separated from the subjects by a colon. The underlined words following the colon are the subject areas of the the skills. (Art = Art, LangArt = Language Arts, Math = Mathematics, Read = Reading, Sci = Science, SocSt = Social Studies.) Additionally (in example 1), the abbreviations BS (for Basic Skill instructional level) and DS (for Developmental Skill instructional level) are added when the enumeration sequence is the same for both instructional levels and might be confusing. The sequence of numbers following the subject is the listing of the skills specific to the activity. Only the number reference is listed for the sake of brevity; the corresponding skills are described completely in the *Course Content Guide* for each grade. In some cases (example 3), the *Course Content Guide* does not list an enumerated sequence but lists the skills as a verbal description.

4. REFERENCES: This category lists the Arkansas Archeological Survey references specific to

each activity. The references include page numbers and are often detailed into subject categories. The intent is to make working with the supplied references as easy as possible. We do not recommend using the Activity Sheets without reading the referenced materials and are certain that you will find these resources invaluable. The references refer generally to three sources of information:

-The Arkansas Archeological Survey Flyers (abbreviated AAS Flyers), are a series of educational leaflets that describe aspects of the prehistory, early history, and archeology of Arkansas for the public. A list of the order of the Flyers precedes the Flyers in Section III.

-*Crossroads of the Past* (abbreviated *CROP*) by Frank Schambach and Leslie Newell, is a Popular Series publication of the Survey produced with support from the Arkansas Humanities Council. It describes the 12,000 years of the state's prehistory.

-*Paths of Our Children* (abbreviated *PATH*) by George Sabo III, another of the Survey's Popular Series publications, picks up where *Crossroads of the Past* ends (A.D. 1541). It details the histories of the Native Americans associated with Arkansas.

Several times other references are listed that are not described above. Typically, these materials are included with the Activity Sheets.

5. IDEAS TO EMPHASIZE: This category suggests important archeological or other issues to discuss with your class when working with the Activity Sheets. The paragraphs also offer ideas that help implement the activities by suggesting discussion topics that can act as bridges from the reference materials to the Activity Sheet contents.

6. SOURCES: The ideas for some activities or illustrations in the Handbook are from other sources. They are used with permission and are referenced in this category.

7. DIRECTIONS: Directions have been included for all of the Activity Sheets. In some cases they are listed in the Teacher's Guide, especially when the students are too young to read the directions themselves or when the exercise requires more preparation than usual. In other cases, the directions will appear as part of the Activity Sheet.

8. COMPLEMENTARY ACTIVITIES: These activities describe an elaboration or an augmentation of the exercise. In some cases, the complementary activity listed is an associated *Discovery Handbook* Activity or one of Arkansas Archeological Survey Flyer Puzzles (found in Section III).

9. SOLUTIONS: Solutions to the Activity Sheets are included when appropriate. You will find the solution listed as the last category of the Teacher's Guide.

B. THE ACTIVITY SHEETS

The Activity Sheets cover a range of subjects and provide a variety of different exercises for the students. The sheets that you will photocopy are printed on a heavy paper to withstand numerous removals from the *Discovery Handbook* binder. Consecutive page numbers are provided at the bottom of each of the Activity Sheets so that the materials may be easily refiled in the Handbook.

C. OTHER MATERIALS

For several of the activities we have prepared information sheets for your students or photocopied items like newspaper articles and have included them with the Activity Sheets. These materials usually provide information about subjects that are not covered in the Arkansas Archeological Survey resources.

We also invite you to use the binder to store information and activities that you have collected about archeology, the prehistory of the state, and related subjects.

III. ACKNOWLEDGEMENTS

The following people contributed assistance and support to the *Discovery Handbook*:

Arkansas Tech University: Malinda Bates, Beth Foster, Olin Cook, Harold Cornett, Fred Gladdis, Laura Johnson, Linda Johnson, Gwen Morgan, Joyce Newsome, Judith Stewart-Abernathy, Shawn Wallace

Arkansas Archeological Survey: Hester Davis, Ann Early, Tom Green, Nese Nemec, George Sabo, Skip Stewart-Abernathy

U.S.D.A. Forest Service Ozark-St. Francis National Forest: Gary Knudsen, Lynn Neff, Joe Wallis

Teacher's Advisory Committee: Rochelle Brown, Annette Corsey, Linda Gibson, Debbie Orsburn, Patty Polcznski, Terry Thone, Debbie Witt

IV. GLOSSARY OF ABBREVIATIONS

FROM THE TEACHER'S GUIDE, COURSE CONTENT SKILLS:

K - kindergarten

1 - first grade

2 - second grade

3 - third grade

4 - fourth grade

5 - fifth grade

ART - Art

LangArt - Language Arts

Math - Mathematics

Read - Reading

Sci - Science

SocSt - Social Studies

BS - Basic Skill Instructional Level

DS - Developmental Skill Instructional Level

FROM THE TEACHER'S GUIDE, REFERENCES:

AAS - Arkansas Archeological Survey

CROP - *Crossroads of the Past: 12,000 Years of Indian Life in Arkansas* by Frank Schambach and Leslie Newell

PATH - *Paths of Our Children: Historic Indians of Arkansas* by George Sabo

Museum of Prehistory and History

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CHIPPED STONE TOOLS: HOW MANY?
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: K, 1

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied exercise pencil

3. COURSE CONTENT SKILLS:
   K: LangArt/BS 12: Math/BS 1,9,10,11; DS 9
   1: Math 1.8, 1.25

4. REFERENCES:
   AAS Flyers: "Prehistoric Indians In Arkansas"; "How YOU Can Help Preserve the Past"; "Recording Archeological Sites"

5. IDEAS TO EMPHASIZE:

One of the main purposes of this exercise is to emphasize to young students that archeological sites are very fragile, nonrenewable resources that should be treated with respect. This is necessary so that all may benefit from the knowledge the sites reveal. Another point to discuss with your students (or as a point of information for you) is that the items illustrated in this exercise are best described as chipped stone tools: that is, they were chipped from stone by hand using a flaking process. The most commonly used stone types from Arkansas were cherts, novaculites, and other fine grained stone. These artifacts are commonly called "arrowheads" but this term is narrowly confined to only the smallest projectile points that were mounted onto arrow shafts. Many of the small stone tools illustrated to scale here are arrowheads. The large tools are more likely atlatl (see drawing, CROP pg. 2) dart points, knives, or spear points.

6. SOURCES:

Drawings for this activity represent artifacts from the Arkansas River Valley and adjacent Ozark mountains. They were drawn by Louis Gregorie, a teacher and illustrator from Pelsor, AR. He and his wife, Thelma, who are both trained avocational archeologists, spent many years documenting and collecting artifacts from sites that had been looted and destroyed by pot hunters. The illustrations are drawn to scale and are so detailed that the flake patterns of individual drawings can be matched exactly to an artifact. The Gregorie Collection was donated to the U.S.D.A. Forest Service, Ozark-St. Francis National Forest in 1989 and is now housed in the Museum of Prehistory and History where it forms the core of the Museum's archeological collection.

7. DIRECTIONS: Have your students:
   1. Count the stone tools in each group.
   2. Write the numeral on the blank line after each group.

6. COMPLEMENTARY ACTIVITIES:

Using only the illustrations, this activity could become an art/tracing exercise or an activity that focuses on measurement using nonstandard measurement devices. Second grade students might use this exercise to practice writing Roman numerals. See also the other activities that use chipped stone tools as illustrations.

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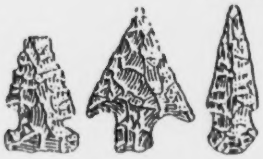
CHIPPED STONE TOOLS: HOW MANY?
ACTIVITY SHEET



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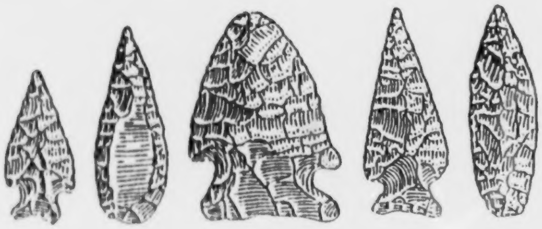

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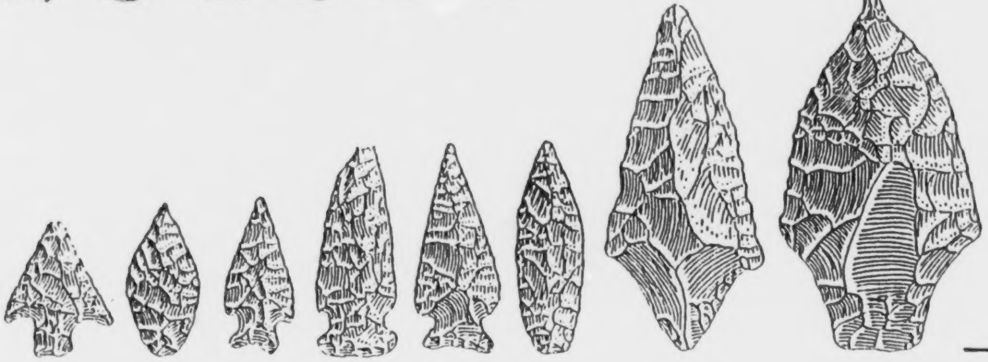

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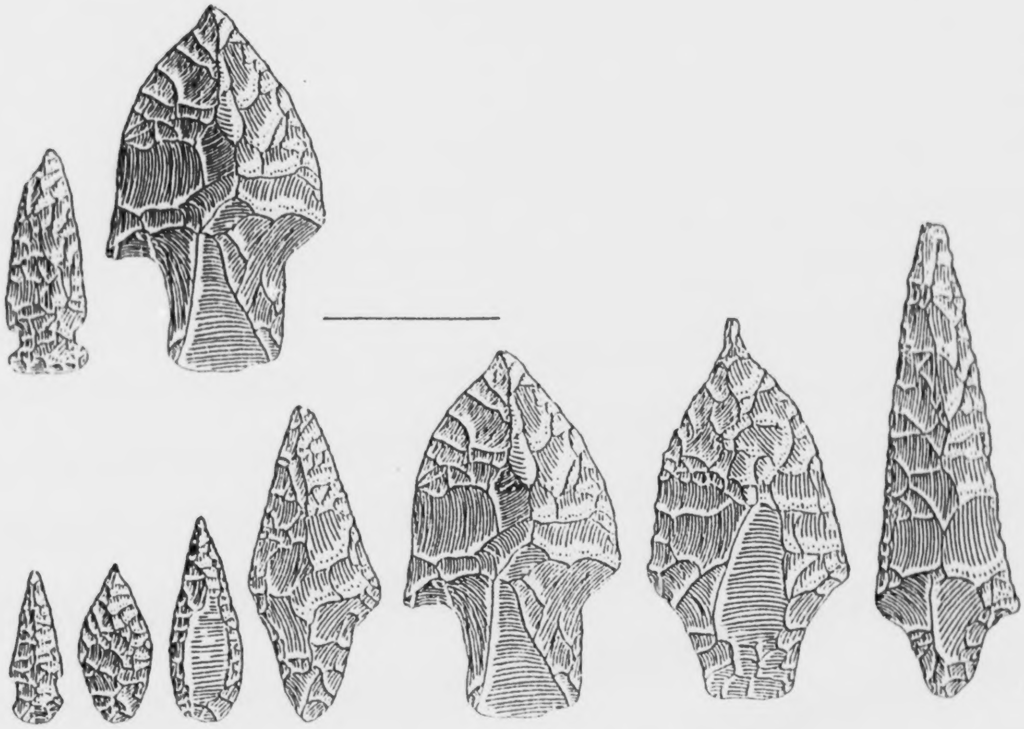

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CHIPPED STONE TOOLS: SHORT TO TALL
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: K, 1

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied exercise crayons

3. COURSE CONTENT SKILLS:
   K: Art/BS 4,5; LangArt/BS 10,12,16; Math/DS 4,5,8; Sci/DS 3
   1: Art/meaning of directions; Math 4.29,4.30; Read 2.10

4. REFERENCES:
   AAS Flyers: "Prehistoric Indians In Arkansas"; "How YOU Can Help Preserve the Past"; "Recording Archeological Sites"

5. IDEAS TO EMPHASIZE:

One of the main purposes of this exercise is to emphasize to young students that archeological sites are very fragile, nonrenewable resources that should be treated with respect. This is necessary so that all may benefit from the knowledge the sites reveal. Another point to discuss with your students (or as a point of information for you) is that the items illustrated in this exercise are best described as chipped stone tools: that is, they were chipped from stone by hand using a flaking process. The most commonly used stone types from Arkansas were cherts, novaculites, and other fine grained stone. These artifacts are commonly called "arrowheads" but this term is narrowly confined to only the smallest projectile points that were mounted onto arrow shafts. Probably none of the stone tools illustrated to scale here are arrowheads. These large tools are more likely atlatl (see drawing, CROP pg. 2) dart points, knives, or spear points.

6. SOURCES:

Drawings for this activity represent artifacts from the Arkansas River Valley and adjacent Ozark mountains. They were drawn by Louis Gregorie, a teacher and illustrator from Pelsor, AR. He and his wife, Thelma, who are both trained avocational archeologists, spent many years documenting and collecting artifacts from sites that had been looted and destroyed by pot hunters. The illustrations are drawn to scale and are so detailed that the flake patterns of individual drawings can be matched exactly to an artifact. The Gregorie Collection was donated to the U.S.D.A. Forest Service, Ozark-St. Francis National Forest in 1989 and is now housed in the Museum of Prehistory and History where it forms the core of the Museum's archeological collection.

7. DIRECTIONS:

The directions appear on the activity sheet.

8. COMPLEMENTARY ACTIVITIES:

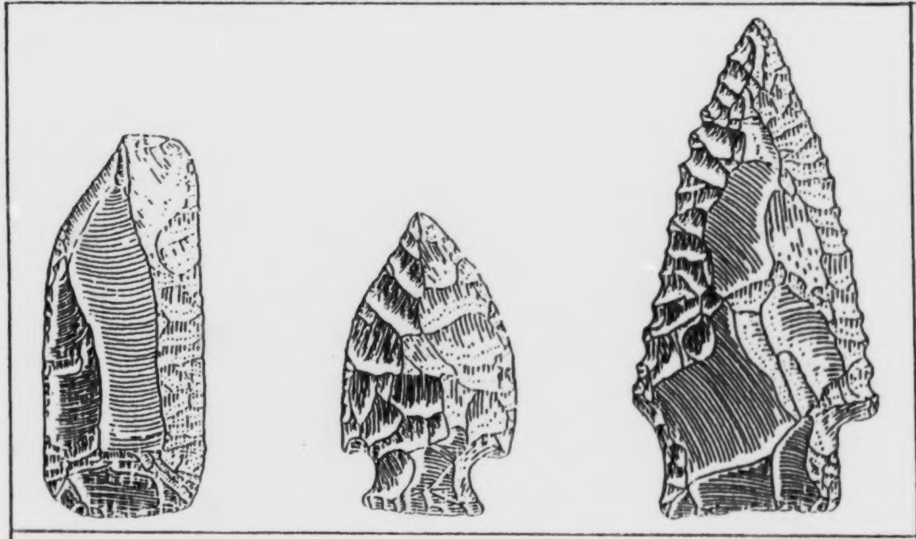
Using only the illustrations, this activity could become an art/tracing exercise or an activity that focuses on measurement using nonstandard measurement devices. See also the two other exercises that use chipped stone tools as illustrations.

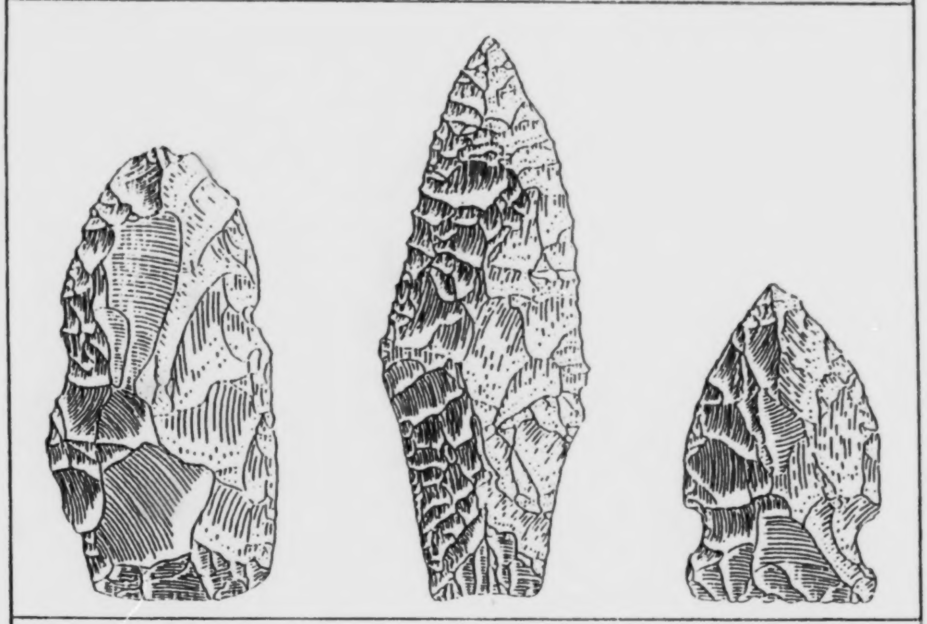
CHIPPED STONE TOOLS: SHORT TO TALL ACTIVITY SHEET

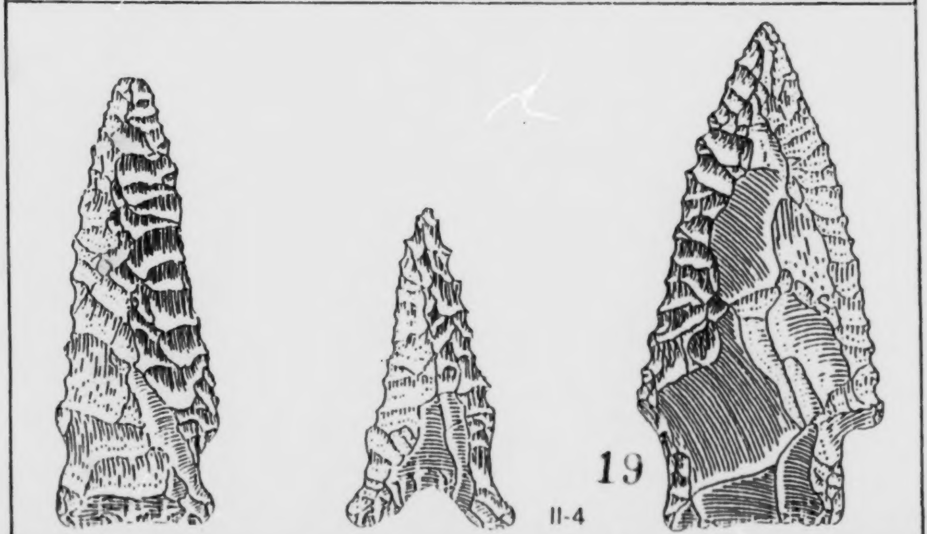
Directions:

In each group:

1. Draw a blue circle around the tallest stone tool.
2. Color the shortest tool red.
3. Put a green X on the middle size stone tool.







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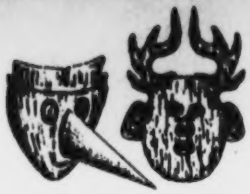

PREHISTORIC MASKS: LONG NOSED GOD AND DEER EFFIGY MASKS
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: K, 1, 2

2. MATERIALS NEEDED FOR ACTIVITY:

   - photocopied exercise
   - scissors
   - pencil
   - string
   - crayons or paint
   - loose leaf reinforcements

   Note: You may want to copy the mask onto card stock or other heavy weight paper.

3. COURSE CONTENT SKILLS: For both mask exercises.
   K: Art/BS 4,5, DS 1; LangArt/BS 5,8,10,12,17; SocSt/DS 3
   1: Art/Ind. expression; cutting and tearing; application of glue/paste
   2: Read 2.10,4.29,4.3
   3: Read 4.4

4. REFERENCES:

For the past twenty-five years, until Fall 1992, the Arkansas Archeological Survey has used a version of one of these types of masks as its logo (as many of the AAS Flyers in Section III demonstrate).

See *PATH* p. 68 for an illustration of an Indian using a mask-like object while deer hunting.

Both the Long Nosed God mask and the Deer Effigy mask are attributed to the Mississippian time period: AAS Flyer: "Prehistoric Indians in Arkansas"; *CROP*: p. 29-38. See also AAS Flyer: "The Clothing and Body Decoration of Prehistoric Indians of Arkansas."

5. IDEAS TO EMPHASIZE:

Long Nosed God masks have been found at many sites throughout the Southeastern U.S. (including Arkansas). These masks are, to date, only recovered in miniature form and might best be referred to as "maskettes." They are thought to be ear ornaments and are associated with early to middle Mississippian cultures (A.D. 900 - A.D. 1200). Typically, the masks are less than three inches tall and are made of various materials: shell, copper, or wood covered with copper. A human effigy pipe from the Spiro Mound site in Oklahoma (near Ft. Smith) wears a pair of Long Nosed God ear ornaments. Full-size masks were also depicted in the art of this culture.

The Deer Effigy mask represented in this exercise is based on a mask that was found at the Spiro Mound site in Oklahoma (near Ft. Smith). The mask is attributed to the Mississippian time period and has been dated to circa A.D. 1300. It is made of cedar wood and represents, by some descriptions, a deer effigy and by others, an antlered man. Whatever the interpretation, this image occurs frequently in the shell art of the Mississippian culture. The figure probably has shamanistic associations; it is often described as the "Master of Animals."

6. SOURCES:

The Long Nosed God represented in this activity is drawn from an illustration in the Arkansas Archeological Society's *Field Notes # 88* (April 1972). The illustration represents a pair of two inch long shell masks that were found in a prehistoric burial in north central Arkansas.

PREHISTORIC MASKS: LONG NOSED GOD AND DEER EFFIGY MASKS
TEACHER'S GUIDE, CONTINUED

6. SOURCES CONTINUED:

The Deer Effigy mask was adapted from an illustration included in the *Crossroads of the Past* traveling exhibit that was developed by the University Museum at Fayetteville, The Arkansas Archeological Survey, and the Arkansas Humanities Council. See *CROP* p. V for more information about the exhibit and related teaching materials.

7. DIRECTIONS:

Directions for assembling both masks appear on the first page of the Activity Sheet. Decide which mask you prefer your students to assemble, and photocopy and distribute only those mask parts.

8. COMPLEMENTARY ACTIVITIES:

Because subjects of body adornment and clothing are closely related, you might complement this exercise with the Native American Clothing Activity (2-15).

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PREHISTORIC MASK
ACTIVITY SHEET

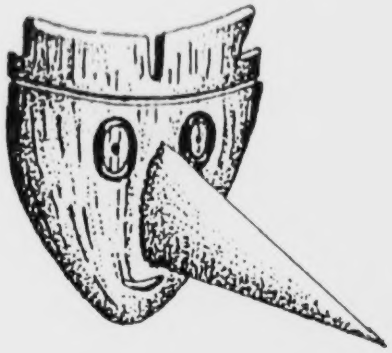
Directions: Have your students:

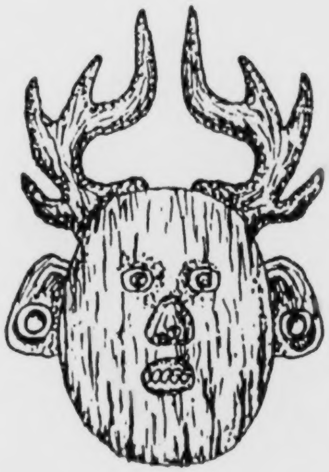
1. **COLOR** the parts of the mask on each page.
2. **CUT OUT** the parts of the mask on each page.
3. **PASTE** the parts of the mask together:

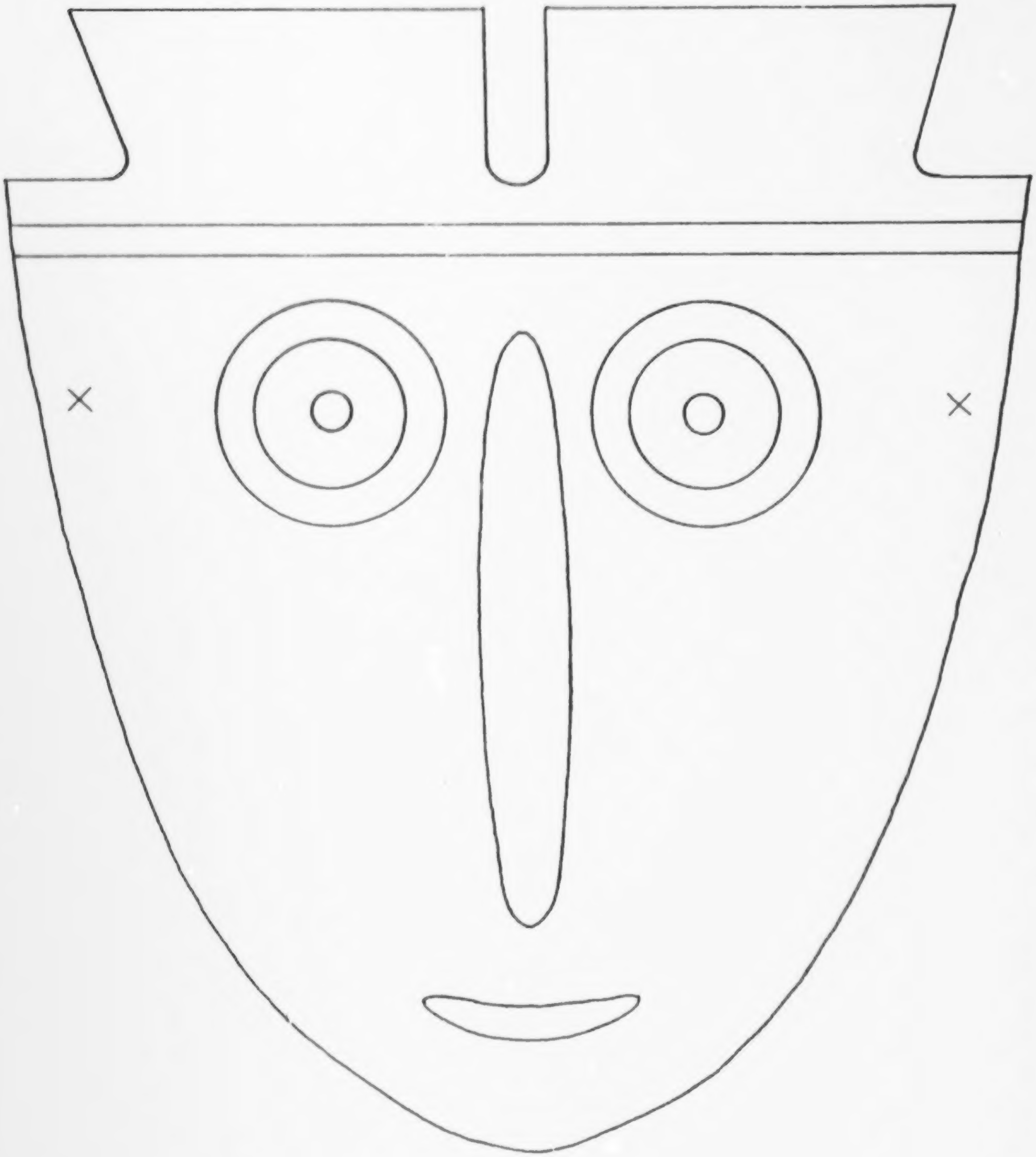
    a. The Long Nosed God: **FOLD** the nose in the center. **INSERT** the tabbed end of the nose into the center slit in the face. **PASTE** the tabs in place on each side of the nose slit.

    b. The Deer Effigy: **PASTE** the antlers on top of the head and the ears on the sides of the head.

4. With a pencil, **PUNCH** holes in the mask on the sides where there are X's. **PASTE** loose leaf reinforcements on these holes.
5. With a pencil, **PUNCH** out the eye holes.
6. **CUT** two pieces of string about 12 inches long. **TIE** large knots in one end of each string. Unknotted end first, **PULL** the string through the hole until the knotted end catches on the front of the mask. Do the same for both sides.
7. **TIE** the mask on and have fun.

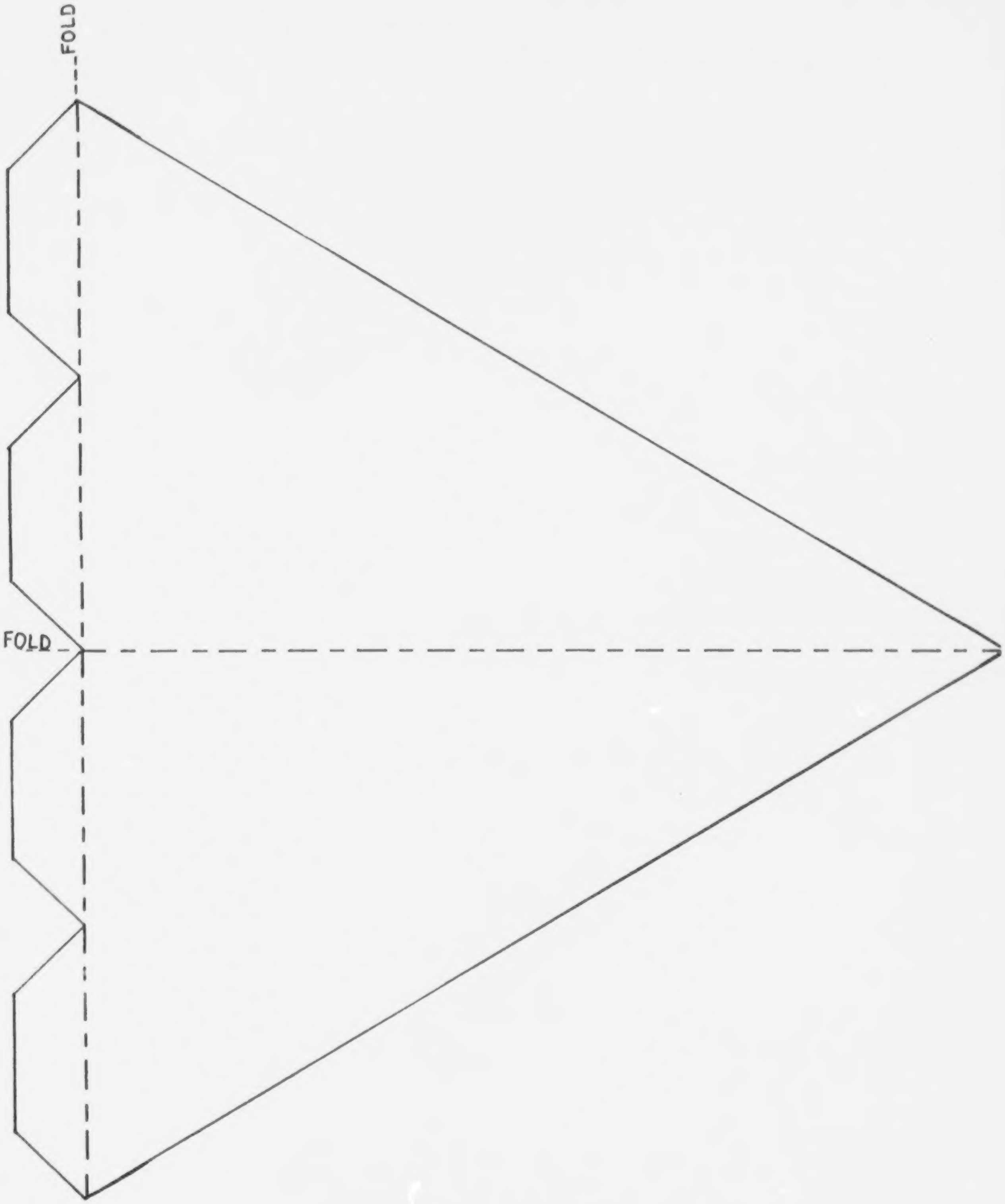






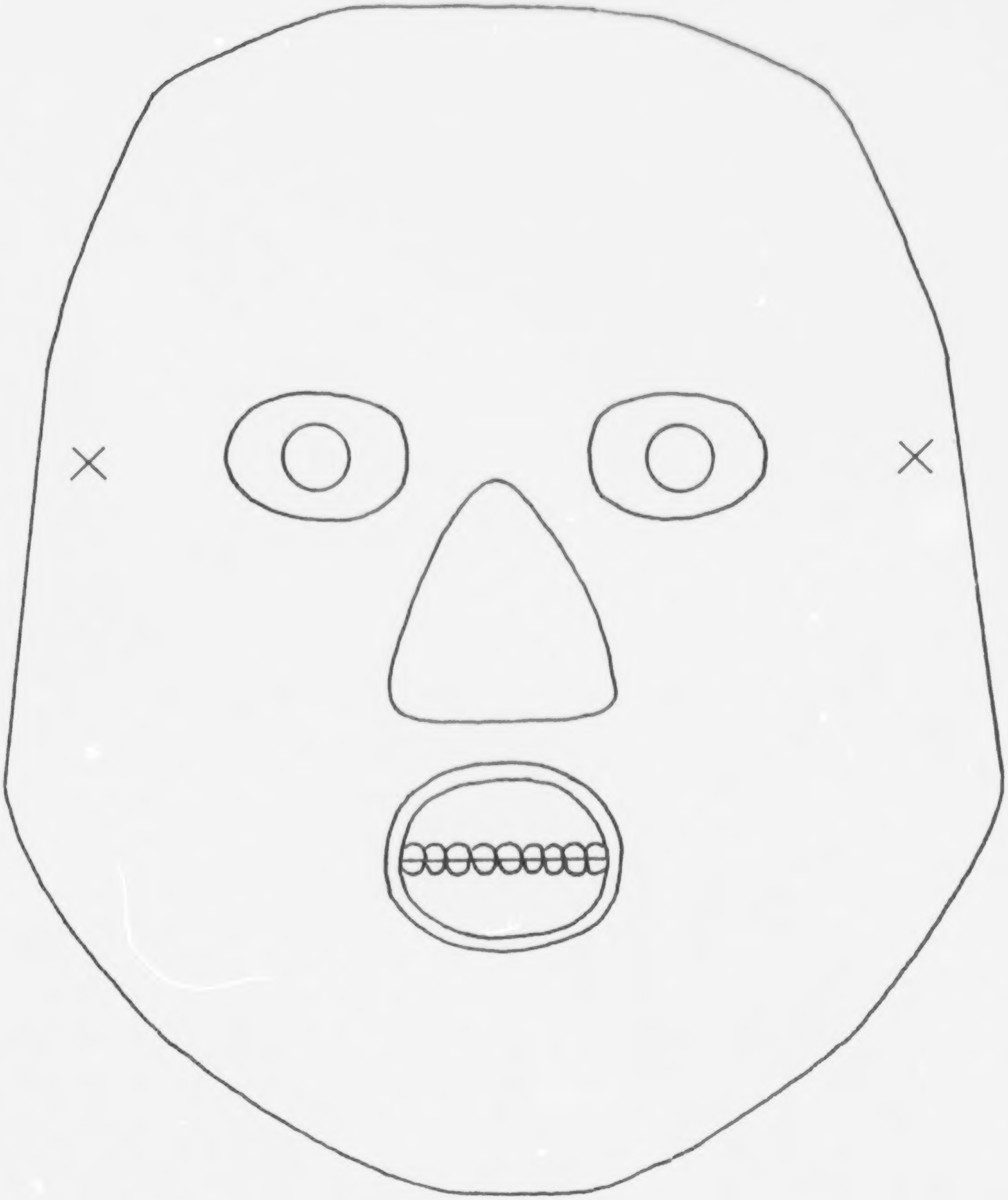
Long Nosed God Mask

Part 1 - Face



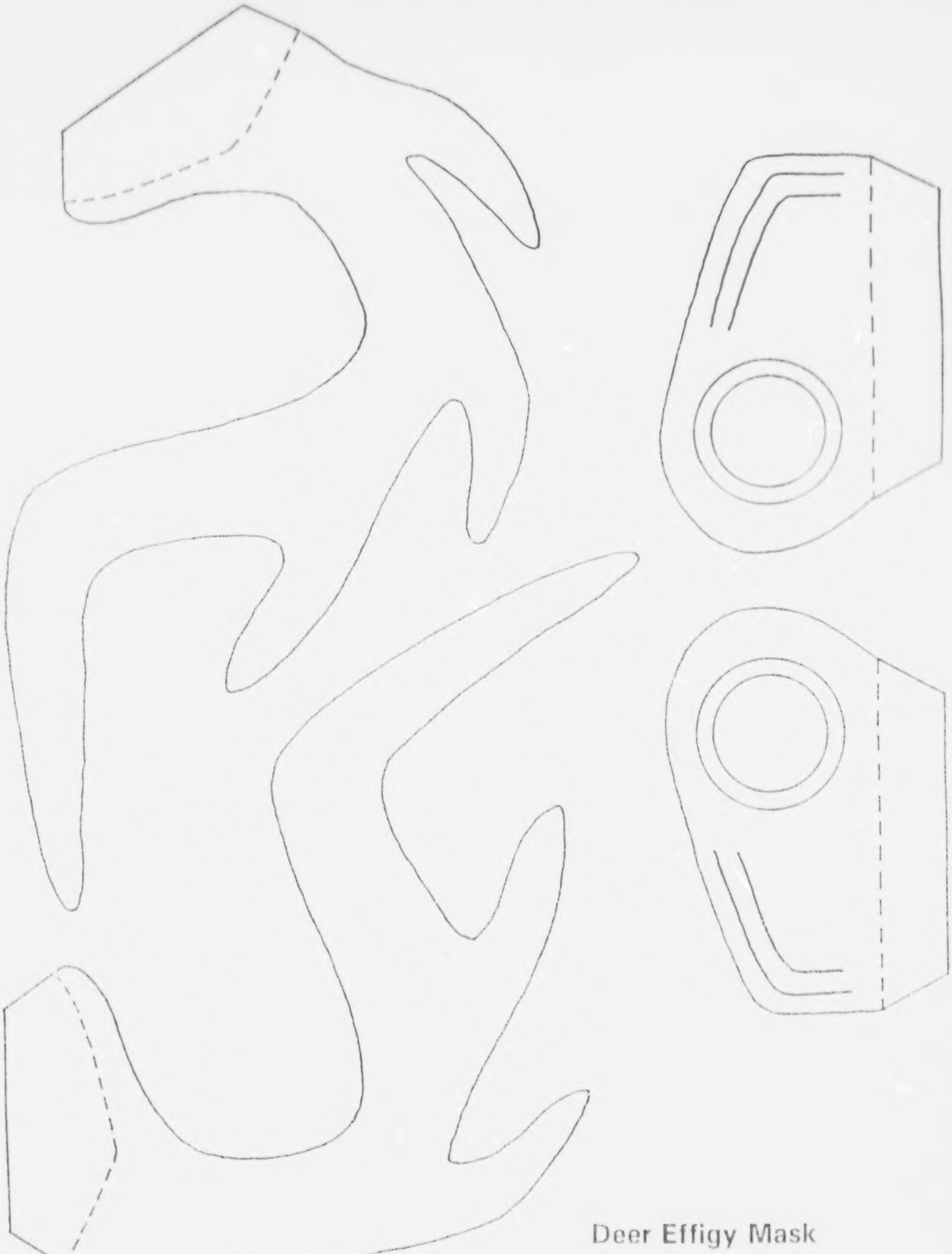
Long Nosed God Mask

Part 2 - Nose



Deer Effigy Mask

Part 1 - Face



Deer Effigy Mask

Part 2 - Antlers and Ears

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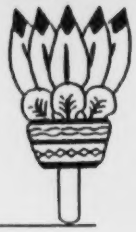

FEATHER FAN
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: K, 1, 2, 3

2. MATERIALS NEEDED FOR ACTIVITY:

photocopied exercise	crayons or paints
paste or glue	scissors
ice cream sticks	

Note: you may want to copy the fans onto card stock or other heavy weight paper.

3. COURSE CONTENT SKILLS:
   - K: Art/BS 4,5, DS 1; LangArt/BS 5,8,10,12,17; SocSt/DS 3
   - 1: Art/Ind. Expression, cutting and tearing, application of glue and paste
   - 2: Read 2.10,4.29,4.30
   - 3: Art/Space, overlapping materials; Read 4.4

4. REFERENCES:

There are no direct mentions of feather fans in the references; however, the illustration in *PATH* p. 26 (person seated front and center), and the photo on p. 111 show examples of Native Americans using feather fans. Also note that the calumet or pipe (illustrated in *PATH* p. 39, 69, and on the cover illustration of *CROP*) was often similarly decorated with feathers to indicate things such as tribal or clan affiliation and status. If you are interested in expanding this exercise into a discussion about the clothing of Native Americans, please refer to the AAS Flyer, "The Clothing and Body Decoration of Prehistoric Indians of Arkansas." Various pages in *PATH* include descriptions of historic Indian dress: Quapaw, pp. 35-37; Osage, pp. 47-48; Caddo, p. 58; Cherokee p. 98; and Tunica p.64. See also the AAS Flyers specific to the Quapaw, Osage, Caddo, and Tunica/Koroa.

5. IDEAS TO EMPHASIZE:

Native Americans have long used feather fans much the same way other cultures use fans: for personal comfort, to cool themselves or to keep away bugs; as decorative accents to clothing as expressions of personal style; as symbolic indicators of affiliation and rank; and as part of the paraphernalia of various rituals. In your discussion draw parallels between Native American and other cultures known for fan use such as Far Eastern peoples or western women during the Victorian period. Expand your discussion to explore ways in which symbols representing various secular and sacred ideas have been incorporated into Native American life, such as on war shields, masks, or by means of adornment. Draw parallels between these ways to express group affiliation symbolically and our modern practice of doing the same with uniforms, badges, or other symbols.

6. DIRECTIONS:

Copy and distribute the Feather Fan parts to your students. Read the directions aloud on the next page. You may provide the directions to students with more advanced reading skills so they can read the directions themselves.

7. COMPLEMENTARY ACTIVITIES:

To explore the symbolic nature of the fan, (as an indication of kin ties, tribal/organizational affiliation, or rank) group children by classes or groups within classes. Suggest that each group color the fans in the same way to indicate the group to which they belong. The Prehistoric Mask activities (p. II-5) also explore students' artistic abilities. If you would like to expand your students' knowledge about prehistoric clothing, see the Native American Clothing Activity (p. 2-15).

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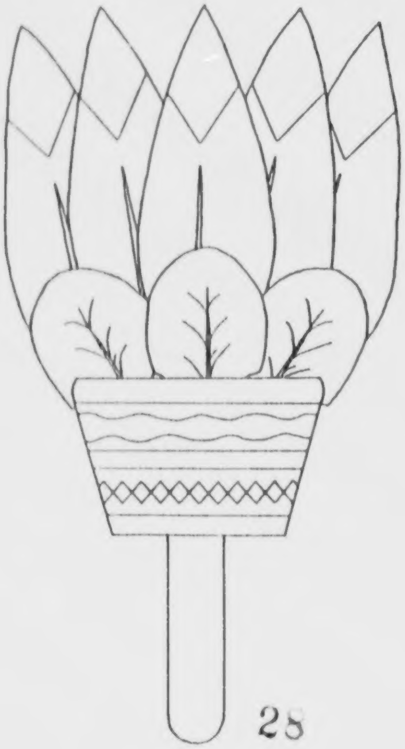
FEATHER FAN
ACTIVITY SHEET

Directions: Have your students:

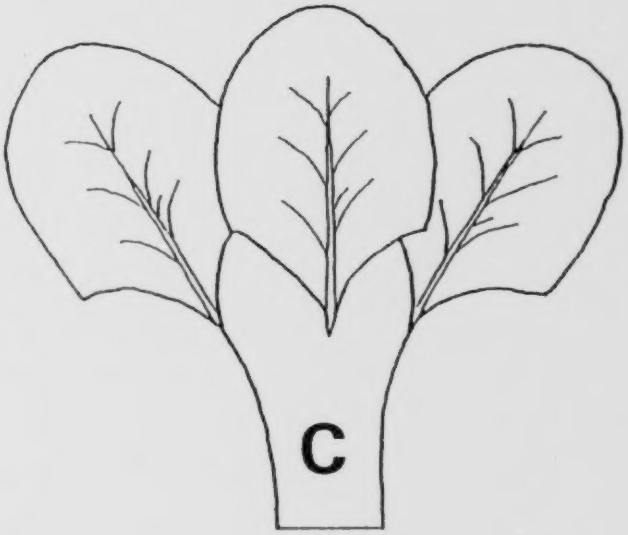
1. **COLOR** the feather groups A and B, and the top band D.
2. **CUT OUT** the feather groups A and B, the base C, and the top band D.
3. **PASTE** in the following sequence:

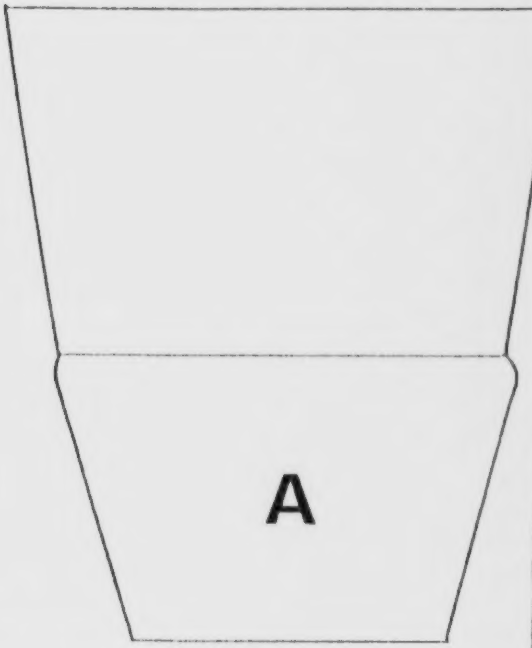
    a. The large feather group B on top of base A. The bottom of the tab on B should align with the bottom of A.
    b. The small feather group C on top of feather group B. The tabs should all align at the bottom of A.
    c. Top band D on A, B, and C (which are now pasted together). Band D should fit so it covers and aligns with the bottom of base A.

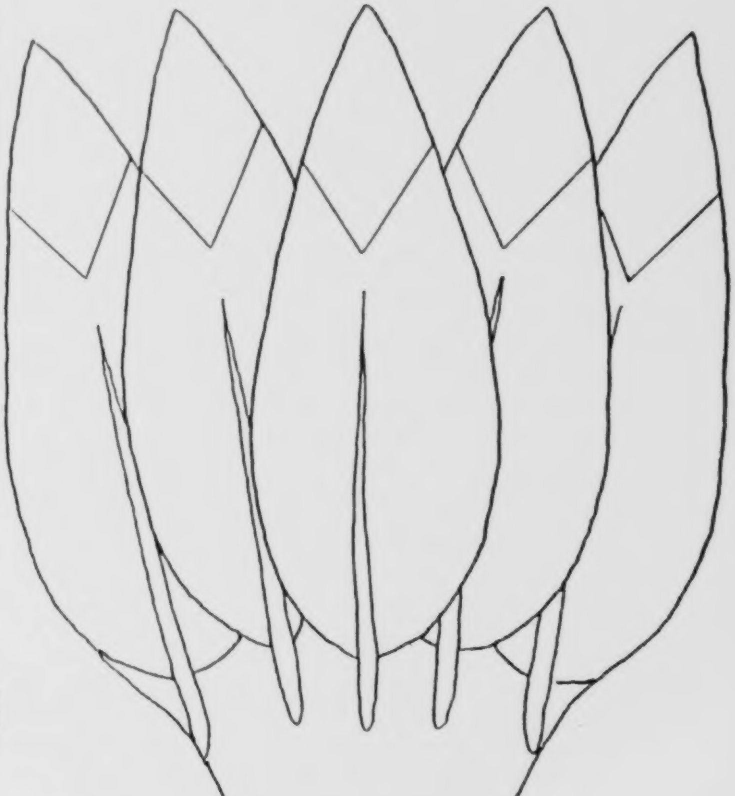
4. **PASTE** the completed Feather Fan on an ice cream stick to act as a handle.

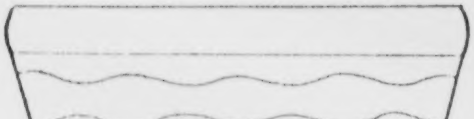


FEATHER FAN









D

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NATIVE AMERICAN CLOTHING AND BODY DECORATION TEACHER'S GUIDE

1. SUGGESTED GRADE LEVEL: 1, 2, 3

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied exercise crayons, paints, or markers

3. COURSE CONTENT SKILLS:
   K: ART/BS 4,5 DS 1; LangArt/BS 9,11, DS 3
   1: ART/BS lines; LangArt 4.2; Sci 2.2
   2: ART/Ind. Expression/draw using detail
   3: ART/Ind. Expression/draw person in costume; Read 4.77
   4: Read 2.89,4.2
   5: Read 2.83

4. REFERENCES:
   Prehistoric: AAS Flyer: "The Clothing and Body Decoration of Prehistoric Indians of Arkansas." Also brief descriptions throughout *CROP*.
   Historic: *PATH*: Caddo, pp. 51-52; Cherokee, p. 98; Osage, pp. 47-48; Quapaw, pp. 35-37; Tunica, p. 64. Many illustrations are scattered throughout *PATH*. See also AAS Flyers on the Osage, Tunica/Koroa, Quapaw, and Caddo.

5. IDEAS TO EMPHASIZE:

For Native Americans, as well as other cultures in the world, clothing and body decoration are important aspects of group identification and a response to the environment. Thus, throughout the world, people dress differently from each other. Explain to your students that very often what one culture group holds as "beautiful" and appropriate (like tattooing) may be viewed by people outside that culture as "ugly" or inappropriate. The perceptions and ideas that are developed by our culture define for us things like beauty. Thus, things that Native Americans do to be beautiful might look funny or even ugly to someone who is not an Indian or to an Indian of a different tribe.

Also emphasize to your students that, prior to the availability of European trade goods, many Native Americans fashioned clothing from the materials they had at hand. They would use some materials that our modern culture might see as unusual such as grass, bark, or feathers.

Additionally, note that none of these descriptions includes anything remotely similar to the familiar Hollywood stereotypical Indian who wears a large feather headdress. Explore with your students the idea that the image of Indians that we see in westerns is typically a combination (and often not complimentary) of various Indian groups from the Great Plains. The Native Americans who lived in Arkansas did not look like the ones who are often portrayed in the media.

6. DIRECTIONS:

Choose a segment that describes Native American clothing from a reference listed above and read it aloud. Younger students may need to hear the reading several times to absorb the details. Ask the students to draw clothing and body decorations on the figure based on what you read. Note that there is a male and female version of the figures. Third grade and older students might practice taking notes as you read the description and draw the clothing from their notes.

7. COMPLEMENTARY ACTIVITIES:

Other activities in this Handbook explore aspects of Native American clothing and body adornment: Feather Fan (II-12); Prehistoric Masks (II-5).

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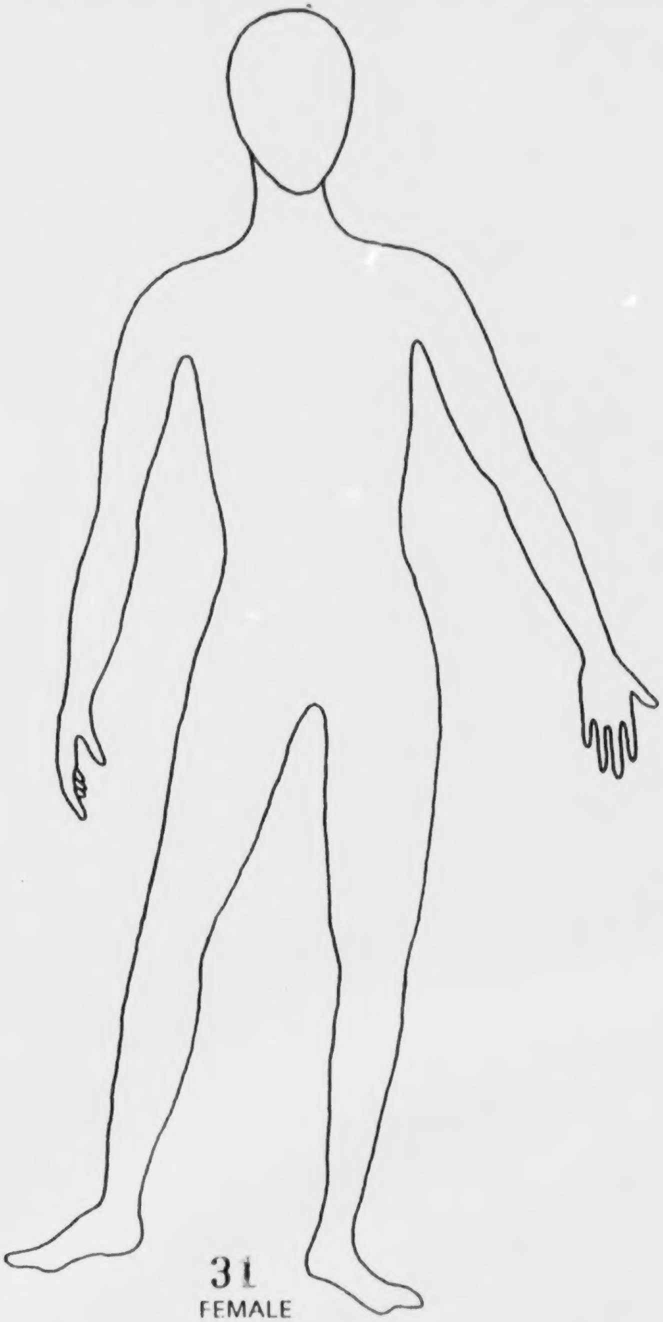
NATIVE AMERICAN CLOTHING ACTIVITY SHEET

Directions: Listen to your teacher read about the clothing that Indians wore. Draw the clothes your teacher describes on the person below.



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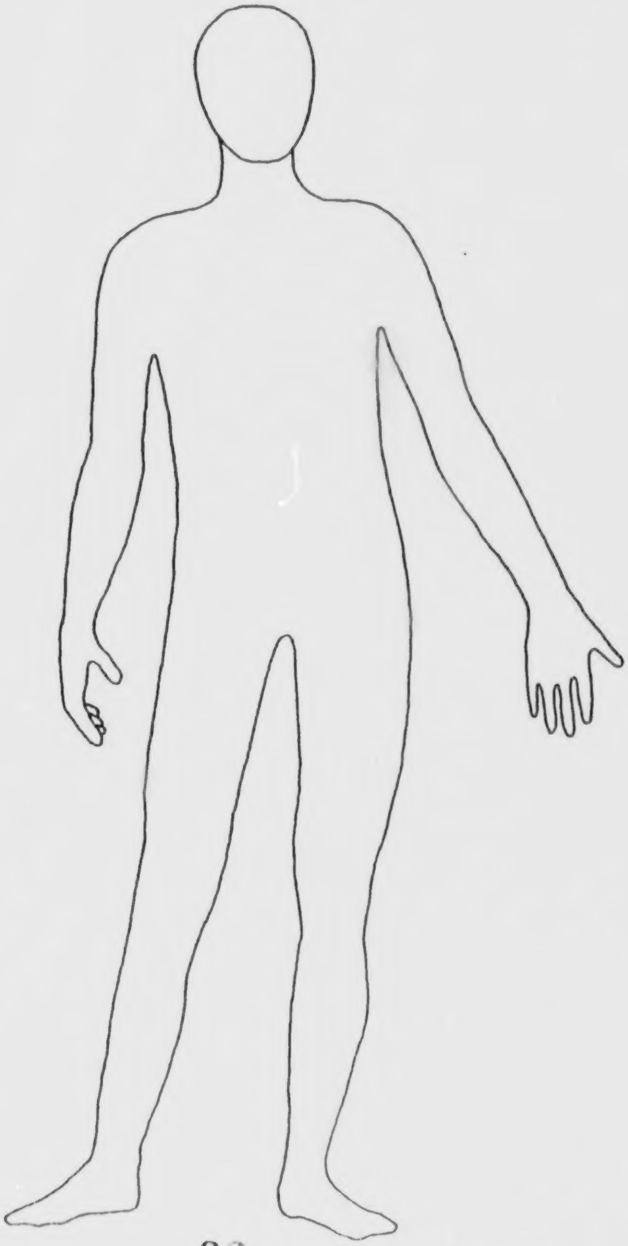
NATIVE AMERICAN CLOTHING
ACTIVITY SHEET

Directions: Listen to your teacher read about the clothing that Indians wore. Draw the clothes your teacher describes on the person below.



MALE

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COLOR-CODED CADDO HOUSE
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 2, 3

2. MATERIALS NEEDED FOR ACTIVITY:

photocopied sheets pencil
crayons or markers

3. COURSE CONTENT SKILLS:

1, 2, 3: ART/Color related concepts
2: Read 2.10, 3.1, 4.29,4.3
3: Art/Emphasis

This exercise is generic in nature and thus could reflect almost any skill described in the Course Content Guide.

4. REFERENCES:

About the Caddo: *CROP*: pp. 37-38 (with illustration); *PATH*: pp. 48-61, pp 89-96; AAS Flyers: "Historic Indians in Arkansas" and "The Caddo Indians"

About houses: various pages throughout *CROP* including pp. 32-34 (Mississippian); *PATH*: Caddo pp. 54-55; Cherokee p. 99; Osage pp 44-55; Quapaw pp. 33-34; Tunica p. 64. See also AAS Flyers about the Caddo, Osage, Tunica/Koroa, and Quapaw.

5. IDEAS TO EMPHASIZE:

Use this activity to discuss the house types of Native Americans with your students. The discussion could focus specifically on the Caddo or expand to a discussion of the variety of Indian house types. (See references above.) Emphasize that various types of materials and techniques were used to build houses. Talk about the materials that were available to the Indians and relate them to a discussion of the Indians' interaction with the environment. Also, have the students compare Native American houses with a modern house by discussing the similarities and differences.

6. SOURCES:

The illustration for this activity is adapted from *CROP* p.38.

7. DIRECTIONS:

Because this exercise is somewhat generic, at least with regard to subject content, please see the next page for directions and an example of how to apply this activity.

8. COMPLEMENTARY ACTIVITIES:

See the Handbook activity "Quapaw and Osage Long House" p. II-32.

COLOR-CODED CADDO HOUSE
TEACHER'S GUIDE CONTINUED

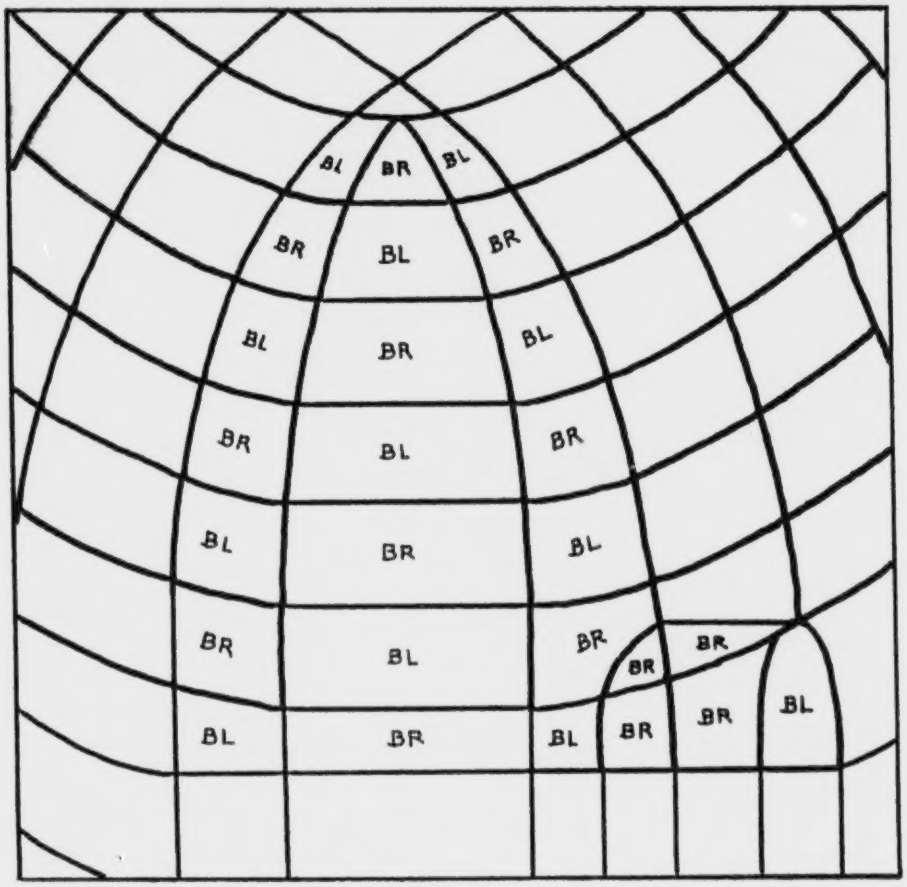
Directions:

The blocks in the drawing on the activity sheet are left intentionally blank so that the exercise can be adapted to almost any subject. You determine the content of the activity, and using the color guide below, fill in the appropriate problems.

For instance, if this were a math exercise, and each blank was filled with a math problem (2 + 3 = ___, 9-3 = ___), the directions might read: "Solve the math problem in each blank. Use the solution to tell you what color each block should be according to the following key: 5 = Blue, 6 = Red, 7 = yellow, 8 = green, 9 = brown, 10 = black."

The final color solution that allows the Caddo House to appear is illustrated below. (BL = Black and BR = Brown.) When adapting the exercise for your students, please be certain that the colors black and brown always appear in the positions illustrated below. The other colors of the key can be mixed among the other blocks in any positions.

Also note that there is space at the top of the Color Coded Caddo House activity for you to type in your instructions and the color/solution key for the students.



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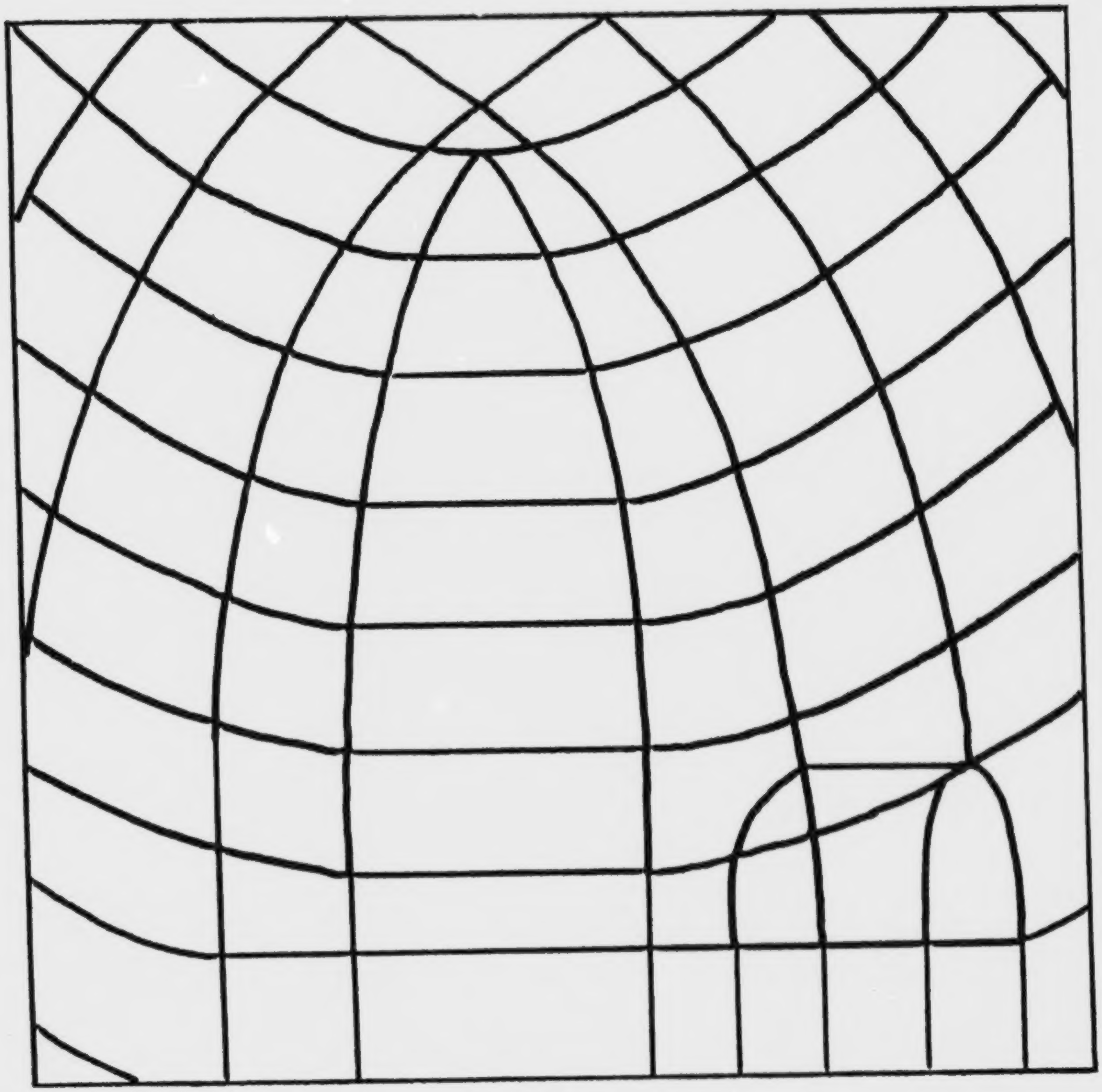
COLOR-CODED CADDO HOUSE ACTIVITY SHEET



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SOCK MOCCASINS
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 2, 3, 4

2. MATERIALS NEEDED FOR ACTIVITY:
   - 1 pair white socks per student
   - 1 pair shoe laces per student (at least 20 inches long)
   - scissors
   - paints or markers
   - paper (for stuffing the socks)

3. COURSE CONTENT SKILLS:
   - 2: Read 2.10,3.1,4.3,4.29
   - 3: Art/Individual expression/advanced cutting techniques; Read 4.4
   - 4: Art/Design components/unity and harmony/overall pattern; Individual expression drawing; Read 3.7

4. REFERENCES:
   AAS Flyers: "The Carden Bottom Survey Project" produced by the Arkansas Tech Station; "How YOU Can Help Preserve the Past," and "Recording Archeological Sites"

5. IDEAS TO EMPHASIZE:

There are several important ideas to emphasize to your students while doing this exercise. As referred to in the AAS Flyer about Carden Bottom, it is only recently that scientific archeological research has been focused on this area that, for at least the past 70 years, has been well known as an important prehistoric Indian location. Discuss with your students the information about these prehistoric Native Americans that has been lost to pot hunters and looters.

Also note that, while archeologists don't yet know exactly which Native American groups lived in Carden Bottom, we know some things about them by studying the materials (material culture) they left behind. In this particular case, we have their pottery to study. By examining how the pots were made, with what composition, and the ways in which the pots were decorated, archeologists can tell when the people lived in Carden Bottom, and if not who they were, at least who they were trading with. (Even in prehistoric times there were extensive trade networks throughout North America.)

A note on the exercise and its implications: We do not mean to imply by this activity that the pottery design motifs from Carden Bottom were also used to decorate the footwear or other clothing of the people who lived there (but it might have). So little clothing and footwear survives from prehistoric times we simply don't know if design motifs like those illustrated commonly crossed from one medium to another. This activity is simply meant to offer an opportunity to allow the teacher to introduce a variety of archeological information into the classroom by using an article of clothing commonly identified with Native Americans.

SOCK MOCCASINS
TEACHER'S GUIDE CONTINUED

6. SOURCES:

This exercise was adapted from *The Native People of the Northeast Woodlands* by Judith A. Brundin.

The Carden Bottom pottery illustrations were taken from "The Carden's Bottom Puzzle Elucidated" by Phyllis Marie Clancy (unpublished thesis, University of Arkansas). The illustrations are used with the author's permission.

7. ADDITIONAL INFORMATION:

The pottery forms illustrated on the Activity Sheet are identified as the following: 1. bowl, 2. bowl, 3. bowl, 4. bottle, 5. bowl, 6. bottle, 7. bottle 8. bottle, 9. jar

8. Directions:

The directions appear on the next page. Photocopy both the directions and the page of pottery motifs for your students.

Note that there are two pages of illustrations included with this exercise. The first represents whole pots, drawn with the design motifs in place. The second page of illustrations includes representations of only the design motifs. This second set of illustrations is included to simplify the activity for younger children.

9. COMPLEMENTARY ACTIVITIES:

The activity could be adapted to allow the students to fashion their own pots from clay and then decorate them with the illustrated motifs. Or, the children could be provided with small, inexpensive clay flower pots to decorate. If the pottery motifs from Carden Bottom are not appealing, see the designs illustrating Arkansas rock art in the Rock Art Relief Stamp Activity (II-39). Like the pottery motifs, the rock art designs can be adapted to any of the suggested activities.

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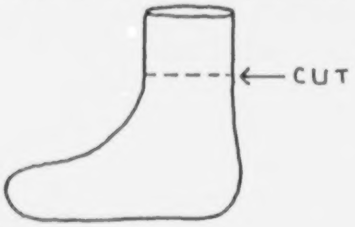
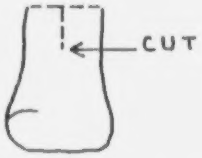
SOCK MOCCASINS
ACTIVITY SHEET

DIRECTIONS:

1. **CUT**:
   a. the top of the socks to about 3 inches above the ankle
   b. down the front of the sock to the top of the foot.

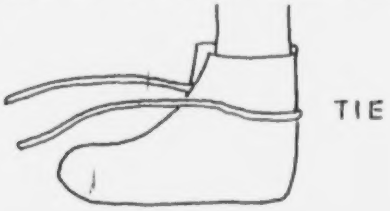


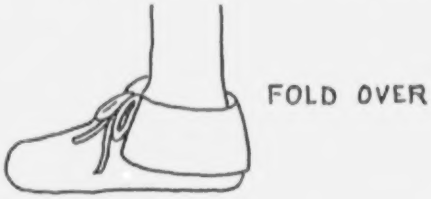


2. **PUT ON** the socks.

3. **TIE** the shoe laces around the ankle.

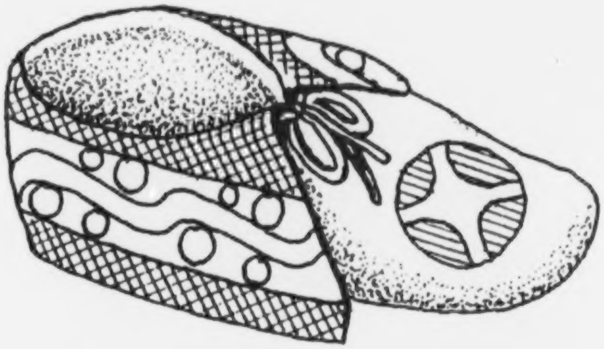
4. **FOLD** the top of the sock down over the laces to form the moccasin flaps.





5. **REMOVE** the sock moccasins and STUFF with paper.

6. **DECORATE** the sock moccasins by painting or drawing on them with markers. **IMITATE** some of the design motifs on the next page.



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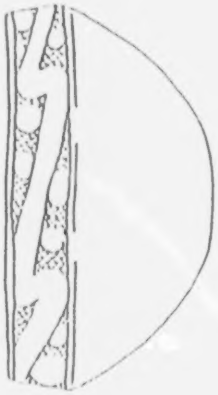
CARDEN BOTTOM DESIGN MOTIFS

The Native American pottery and design motifs shown below were found in the Carden Bottom area of Yell County, Arkansas. These drawings represent pottery made from about A.D. 1300 to A.D. 1600.



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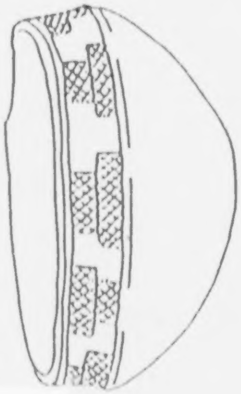

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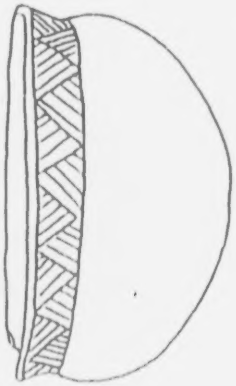

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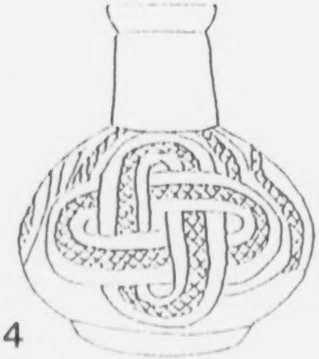

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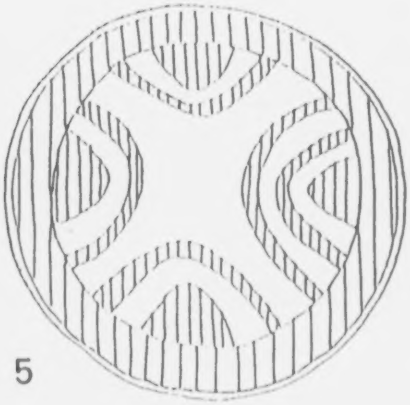

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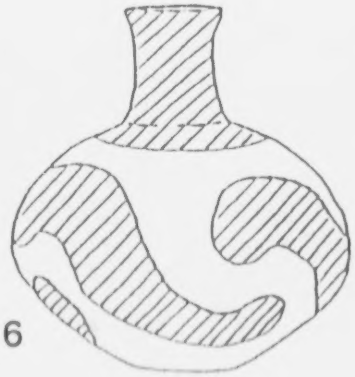

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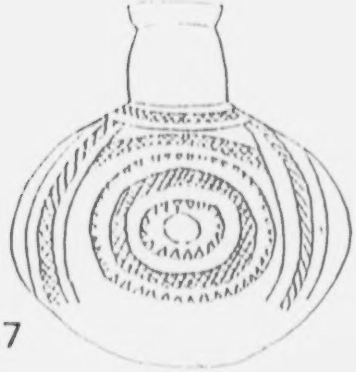

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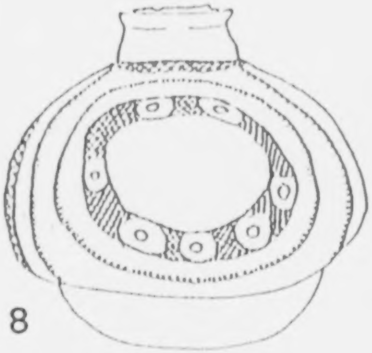

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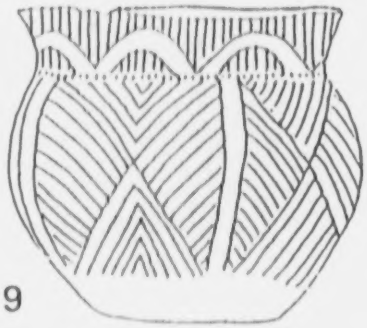

9

Illustration from "The Carden's Bottom Puzzle Elucidated" by Phyllis Marie Clancy

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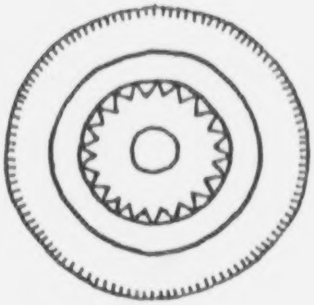
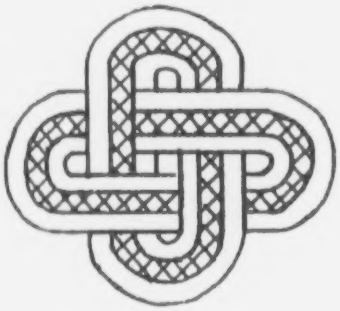
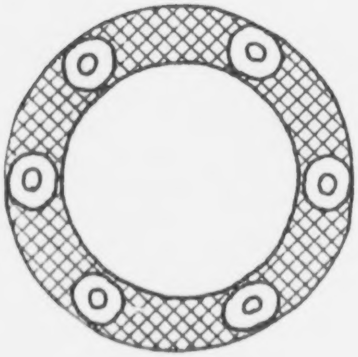
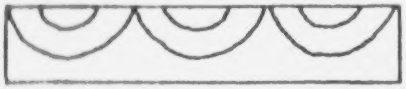
CARDEN BOTTOM DESIGN MOTIFS

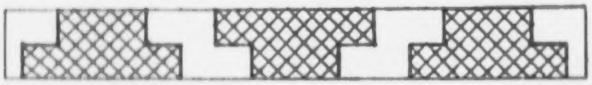
The Native American design motifs shown below are from pottery found in the Carden Bottom area of Yell County, Arkansas. These drawings represent motifs used on pottery from about A.D. 1300 to A.D. 1600.

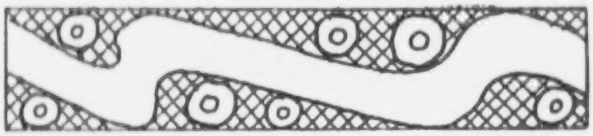


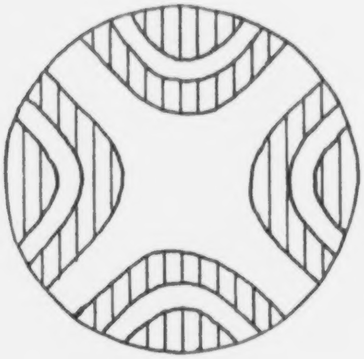


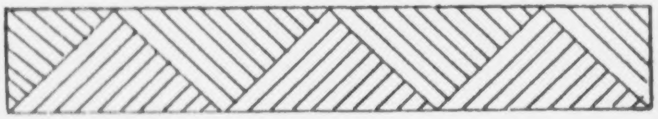












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CHIPPED STONE TOOLS: HOW LONG?
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 2, 3, 4

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied exercise pencil ruler

3. COURSE CONTENT SKILLS:
   2: Math 4.29, 4.30; Read 2.10,3.1; Sci 2.1,2.25,2.75
   3: Math 4.26,4.4; Sci 1.25,2.1,2.2,2.25,2.26
   4: Math 4.25,4.26; SocSt 1.01
   5: Math 4.1,4.2,4.25,4.26

4. REFERENCES:
   AAS Flyers: "Prehistoric Indians In Arkansas"; "How YOU Can Help Preserve the Past"; "Recording Archeological Sites"

5. IDEAS TO EMPHASIZE:

One of the main purposes of this exercise is to emphasize to young students that archeological sites are very fragile, nonrenewable resources that should be treated with appropriate respect. This is necessary so that all may benefit from the knowledge the sites reveal. Another point to discuss with your students (or as a point of information for you) is that the items illustrated in this exercise are best described as chipped stone tools: that is, they were chipped from stone by hand using a flaking process. The most commonly used stone types from Arkansas were cherts, novaculites, and other fine grained stone. These artifacts are commonly called "arrowheads" but this term is narrowly confined to only the smallest projectile points that were mounted onto arrow shafts. Probably none of the stone tools illustrated to scale here are arrowheads. These large tools are more likely atlatl (see drawing, *CROP* pg. 2) dart points, knives, or spear points.

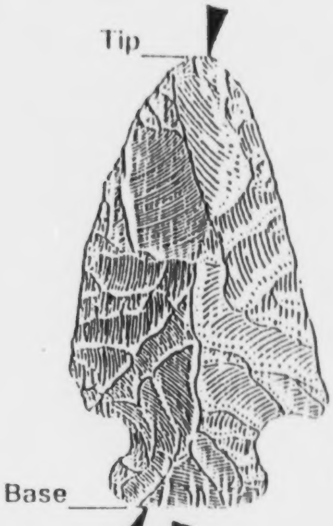
6. SOURCES:

Drawings for this activity represent artifacts from the Arkansas River Valley and adjacent Ozark mountains. They were drawn by Louis Gregorie, a teacher and illustrator from Pelsor, AR. He and his wife, Thelma, who are both trained avocational archeologists, spent many years documenting and collecting artifacts from sites that had been looted and destroyed by pot hunters. The illustrations are drawn to scale and are so detailed that the flake patterns of individual drawings can be matched exactly to an artifact. The Gregorie Collection was donated to the U.S.D.A. Forest Service, Ozark-St. Francis National Forest in 1989 and is now housed in the Museum of Prehistory and History where it forms the core of the Museum's archeological collection.

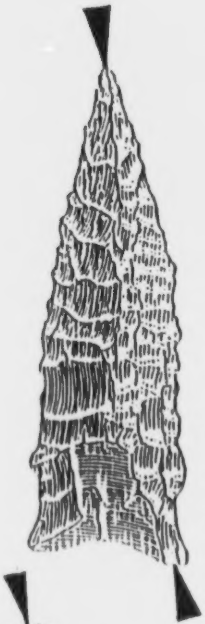
7. DIRECTIONS:
   See next page.

8. COMPLEMENTARY ACTIVITIES:
   See the two other exercises that use chipped stone tools as illustrations.

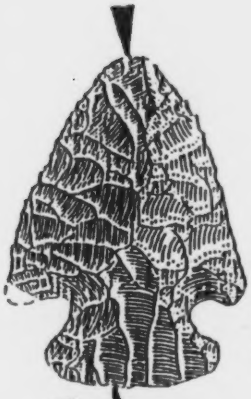
9. SOLUTION:



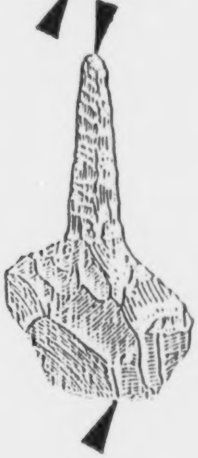
cm 6.7
mm 67
in $2\frac{11}{16}$



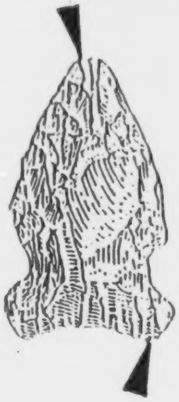
cm 7.4
mm 74
in $2\frac{15}{16}$



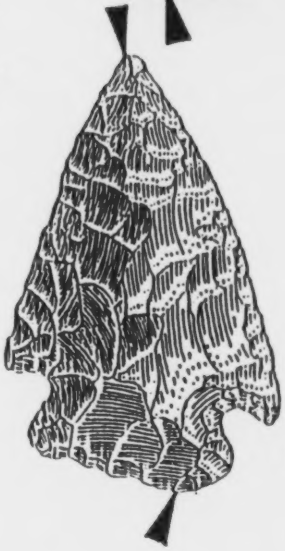
cm 4.9
mm 49
in $1\frac{15}{16}$



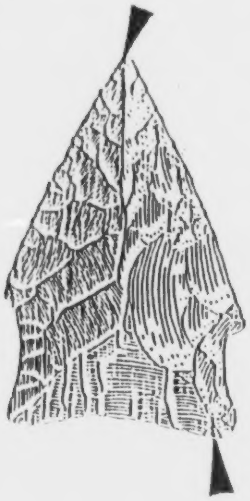
cm 5.0
mm 50
in 2



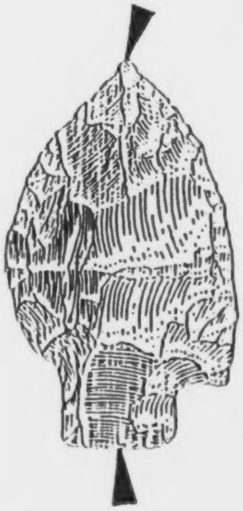
cm 4.2
mm 42
in $1\frac{11}{16}$



cm 6.4
mm 64
in $2\frac{1}{2}$



cm 5.7
mm 57
in $2\frac{1}{4}$



cm 5.6
mm 56
in $2\frac{7}{32}$

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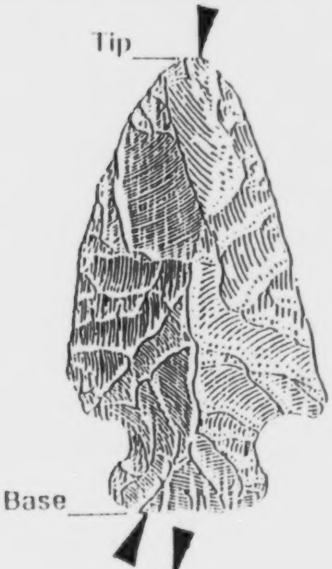
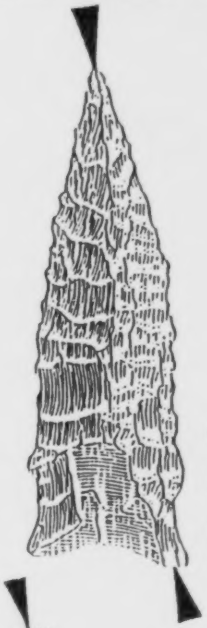
CHIPPED STONE TOOLS: HOW LONG? ACTIVITY SHEET

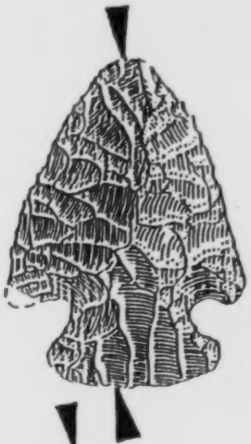
Measure the stone tools from tip to base in centimeters (cm), millimeters (mm), and inches (in).



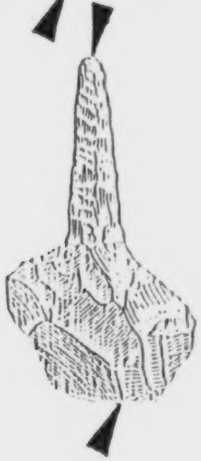
cm____
mm____
in____



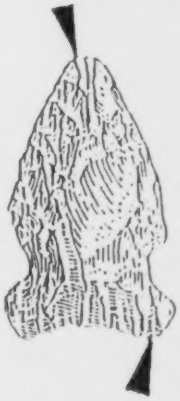
cm____
mm____
in____



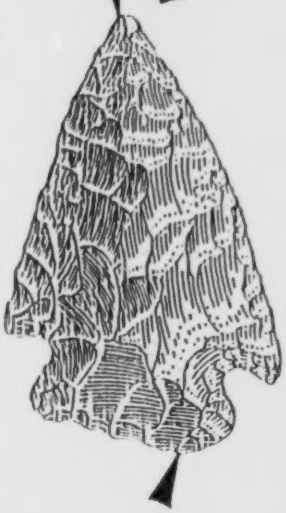
cm____
mm____
in____



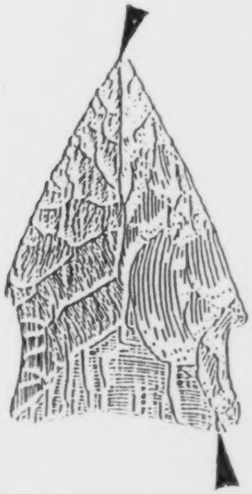
cm____
mm____
in____



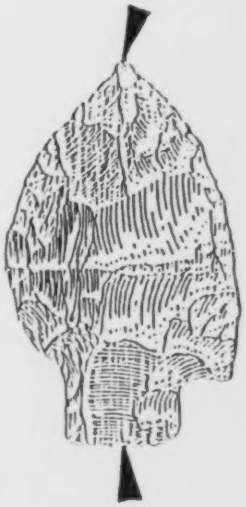
cm____
mm____
in____



cm____
mm____
in____



cm____
mm____
in____



cm____
mm____
in____

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WORD SEARCH PUZZLE: FOODS OF ARKANSAS' HUNTERS AND GATHERERS TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 3, 4

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied sheets pencil or pen

3. COURSE CONTENT SKILLS
   2: Sci 3.5
   4: Read 1.25; SocSt 1.01,3.01,3.03,3.25,4.26,5.01,5.25
   5: Read 1.25; SocSt 3.02,3.25

4. REFERENCES:
   AAS Flyer: "Hunters and Gatherers in Prehistoric Arkansas"
   CROP: pp. 7-11

5. IDEAS TO EMPHASIZE:

Discuss with your students the similarities and differences between modern foodstuffs and the food consumed by prehistoric hunters and gatherers. Remind students that hunting and gathering as an economic activity precedes the widespread cultivation of plants. Emphasize that many foods were only available fresh on a seasonal basis and discuss the implications of this and the prehistoric Indians' interaction with the environment. Include the information that prehistoric hunters and gatherers had a very diverse diet and possessed the technology to dry and preserve many foodstuffs for periods when they were not readily available. Also consider the division of labor (which sex hunted which types of game, which gathered?) and emphasize the importance of such a cooperative effort. Another important issue to discuss is the direct relationship between food availability and population size for humans as well as other animals. (See *CROP* reference above.)

6. DIRECTIONS:

Directions for the students appear at the top of the activity on the next page. See next page for the puzzle solution.

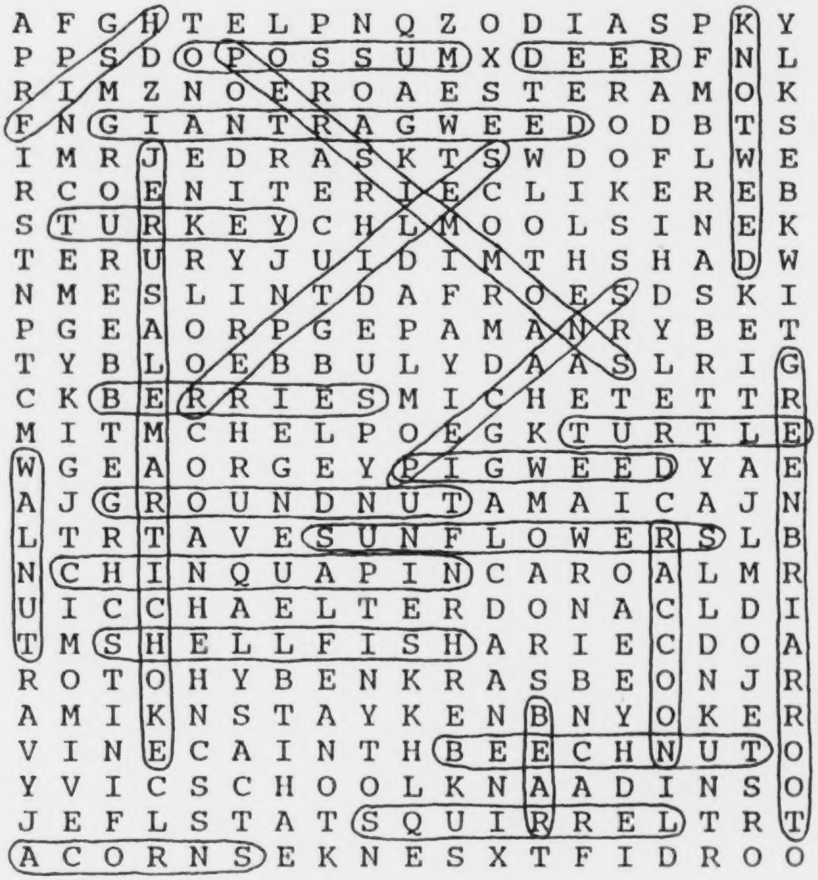
7. COMPLEMENTARY ACTIVITIES:

After completion of the puzzle, to expand this activity for third graders, have the students alphabetize the word list (Read 3.4, 3,27). Have fourth graders divide each word into syllables.

In light of health and nutrition concerns students could also examine the diets of prehistoric hunters and gatherers by making a chart based on the four basic food groups or the newest of nutritional advice, the food pyramid. How does the diet of the ancient Indians compare to modern advice about good eating habits?

WORD SEARCH PUZZLE: FOODS OF ARKANSAS' HUNTERS AND GATHERERS
TEACHER'S GUIDE CONTINUED

8. SOLUTION:



```
A F G H T E L P N Q Z O D I A S P K Y
P P S D O P O S S U M X D E E R F N L
R I M Z N O E R O A E S T E R A M O K
F N G I A N T R A G W E E D O D B T S
I M R J E D R A S K T S W D O F L W E
R C O E N I T E R I E C L I K E R E B
S T U R K E Y C H L M O O L S I N E K
T E R U R Y J U I D I M T H S H A D W
N M E S L I N T D A F R O E S D S K I
P G E A O R P G E P A M A N R Y B E T
T Y B L O E B B U L Y D A A S L R I G
C K B E R R I E S M I C H E T E T T R
M I T M C H E L P O E G K T U R T L E
W G E A O R G E Y P I G W E E D Y A E
A J G R O U N D N U T A M A I C A J N
L T R T A V E S U N F L O W E R S L B
N C H I N Q U A P I N C A R O A L M R
U I C C H A E L T E R D O N A C L D I
T M S H E L L F I S H A R I E C D O A
R O T O H Y B E N K R A S B E O N J R
A M I K N S T A Y K E N B N Y O K E R
V I N E C A I N T H B E E C H N U T O
Y V I C S C H O O L K N A A D I N S O
J E F L S T A T S Q U I R R E L T R T
A C O R N S E K N E S X T F I D R O O
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WORD SEARCH PUZZLE: FOODS OF ARKANSAS' HUNTERS AND GATHERERS
ACTIVITY SHEET

Directions: Find and circle the foods that prehistoric Indians in Arkansas ate during the time they were hunters and gatherers. The words are listed beside the puzzle to help you find them.

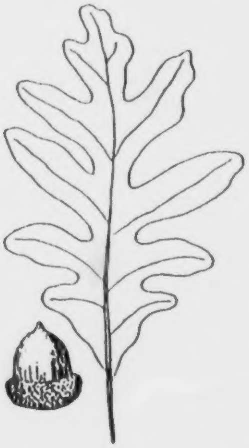
```
A F G H T E L P N Q Z O D I A S P K Y
P P S D O P O S S U M X D E E R F N L
R I M Z N O E R O A E S T E R A M O K
F N G I A N T R A G W E E D O D B T S
I M R J E D R A S K T S W D O F L W E
R C O E N I T E R I E C L I K E R E B
S T U R K E Y C H L M O O L S I N E K
T E R U R Y J U I D I M T H S H A D W
N M E S L I N T D A F R O E S D S K I
P G E A O R P G E P A M A N R Y B E T
T Y B L O E B B U L Y D A A S L R I G
C K B E R R I E S M I C H E T E T T R
M I T M C H E L P O E G K T U R T L E
W G E A O R G E Y P I G W E E D Y A E
A J G R O U N D N U T A M A I C A J N
L T R T A V E S U N F L O W E R S L B
N C H I N Q U A P I N C A R O A L M R
U I C C H A E L T E R D O N A C L D I
T M S H E L L F I S H A R I E C D O A
R O T O H Y B E N K R A S B E O N J R
A M I K N S T A Y K E N B N Y O K E R
V I N E C A I N T H B E E C H N U T O
Y V I C S C H O O L K N A A D I N S O
J E F L S T A T S Q U I R R E L T R T
A C O R N S E K N E S X T F I D R O O
```

FIND:

DEER
TURKEY
ACORNS
GIANT RAGWEED
SQUIRREL
PECANS
TURTLE
SUNFLOWERS
RACCOON
FISH
BERRIES
BEAR
PIGWEED
REPTILES
GROUNDNUT
WALNUT
OPOSSUM
BEECHNUT
KNOTWEED

BONUS: Can you find these additional Native American foods?

GREENBRIAR ROOT
JERUSALEM ARTICHOKE
PERSIMMONS
SHELLFISH
CHINQUAPIN



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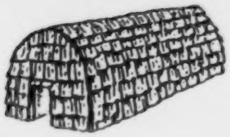

QUAPAW AND OSAGE LONG HOUSE TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 3, 4, 5

2. MATERIALS NEEDED FOR ACTIVITY:

photocopied sheets	scissors
crayons, paint, or markers	paste or glue

3. COURSE CONTENT SKILLS:
   3: Art/Individual expression/advanced cutting and tearing/create a 3-D object; Read 4.4
   4: Read 3.7; SocSt 1.01,1.04,1.26, 3.01,3.02,3.03,3.25,3.26,3.75
   5: Read 3.1; SocSt 1.04,1.26,3.02,3.25

4. REFERENCES:
   AAS Flyer: "Historic Indians in Arkansas"
   About the Quapaw: *PATH*: pp. 27-41 and 73-83. AAS Flyer: "The Quapaw Indians."
   About the Osage: *PATH*: pp. 42-48 and 84-89. AAS Flyer: "The Osage Indians."
   About houses: *PATH*: Caddo pp. 54-55; Cherokee p. 99; Osage pp 44-55; Quapaw pp. 33-34; Tunica p. 64. See also the AAS Flyers specific to the Caddo, Osage, Quapaw and the Tunica/Koroa.

5. IDEAS TO EMPHASIZE:

The long house was a house construction style used by many Native American groups. In our region both the Osage and the Quapaw preferred this type of house that allowed several closely related families to live together. See the references for specific descriptions of long houses.

Use this activity to discuss the house types of Native Americans with your students. The discussion could focus specifically on the Quapaw or Osage or expand to a discussion of the variety of Indian house types present in Arkansas (see references above). Emphasize that various types of materials and techniques were used to build houses. Talk about the materials that were available to the Indians and relate them to a discussion of the Indians' interaction with the environment. Also, have the students compare Native American houses with a modern house by discussing the similarities and differences.

6. SOURCES: The figure for this activity was adapted from *The Native People of the North East Woodlands* by Judith A. Brundin.

7. DIRECTIONS:

Depending on the subject matter you choose to emphasize, read aloud to the students or describe the information from *PATH* as appropriate. Then, have your students follow the directions on the next page to construct the long house.

8. COMPLEMENTARY ACTIVITIES:

Build a diorama using all of the long houses that the students have assembled. Imitate either a Quapaw village (described *PATH* pp. 31-34), or an Osage village (described *PATH* pp. 44-46). If the class is large enough, divide into two groups and build two models, one Quapaw and one Osage. Have the students report on or discuss the differences between the two types of village arrangements. See also AAS Flyer: "The Indian Tribes of Arkansas" Rebus Puzzle.

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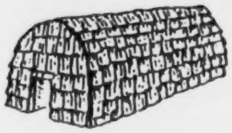


QUAPAW AND OSAGE LONG HOUSE
ACTIVITY SHEET

DIRECTIONS:

1. **LISTEN** to your teacher read the description of the long house.

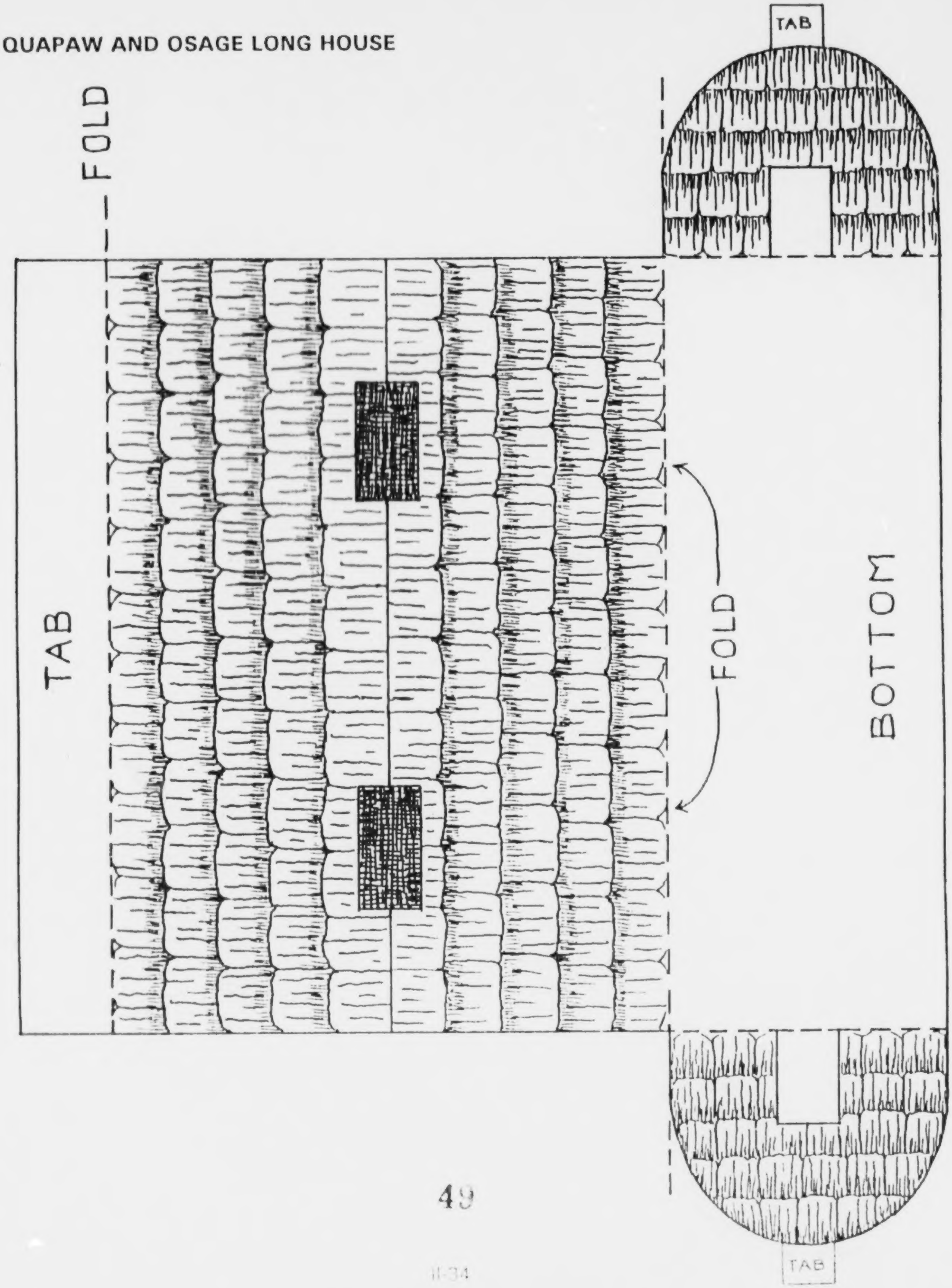
2. **COLOR** the bark covering of the long house.

3. **CUT OUT**:
   a. the long house along the outside edges
   b. the doors and the smoke vents

4. **FOLD** the long house along the dotted lines.

5. **ROLL** the top of the long house over. **PASTE** the small tabs above the doors to the underside of the roof and **PASTE** the long folded tab to the bottom of the house.

QUAPAW AND OSAGE LONG HOUSE


TAB
FOLD
TAB
FOLD
BOTTOM
TAB

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PREHISTORIC INDIAN CHART
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 3, 4, 5

2. MATERIALS NEEDED FOR ACTIVITY:
   - photocopied exercise
   - pencil or pen

3. COURSE CONTENT SKILLS:
   3: MATH 6.25; Read 2.4,3.75,3.76
   4: Read 1.27,2.3,3.78; SocSt 1.0,1.03,1.25,2.03,2.26,2.76, 3.01,3.02,3.25,3.75; Sci 1.1
   5: Read 1.27,2.3,3.8,3.28; SocSt 1.01,1.25,1.77,2.02,2.76, 3.02,3.25

4. REFERENCES:
   AAS Flyer: "Prehistoric Indians In Arkansas"
   CROP: in its entirety

5. IDEAS TO EMPHASIZE:

This activity and the associated material from the Arkansas Archeological Survey are especially good ways to introduce students to an overview of the prehistory of the state. Point out to the class that the names we call these prehistoric Indians are not the names of Indian groups, but represent broad cultural characteristics described within a timeframe. We have no written records from these Native Americans (at least none that we can read), so we do not know what they called themselves. .

Also emphasize to your students that by filling in the information on the chart, they are using essentially the same approach that archeologists used to define these time periods. That is, by taking bits of information about distinctive characteristics and differences, and by comparing these pieces of information to one another in categories, patterns emerge that help differentiate one group/time period from another. The transitions between these periods was not as abrupt as the information suggests and this pattern of prehistoric lifestyle timeframes (Paleo, Archaic, etc.) is essentially the same throughout the southeastern and northeastern United States.

6. DIRECTIONS:

Provide a copy of the AAS Flyer "Prehistoric Indians In Arkansas" to each of your students. Ask the students to read the flyer and fill in the information on the chart. (Directions to this effect also appear at the top of the Activity Sheet.)

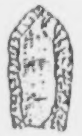
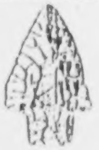
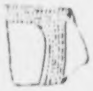
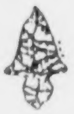
The chart for the students is left blank so that you may fill in the appropriate information before distributing the charts to the students. In this way you can control the level of difficulty and the time involved in the exercise by filling in fewer or more blanks. We recommend filling in at least one category of information in each row so that the students have a sense of the kind of answers to supply. To augment this activity, read aloud or have students report on excerpts from *CROP* to provide students with even more details about these prehistoric time periods.

PREHISTORIC INDIAN CHART
TEACHER'S GUIDE

7. COMPLEMENTARY ACTIVITIES:

Rather than using the activity as an individual assignment, the chart could be developed as a group activity if it were drawn on the black board or bulletin board and the students were divided into groups to work on filling in the blanks. This activity could also be adapted to an outlining exercise. See also AAS Flyer "Prehistoric Indians of Arkansas" Maze Puzzle.

8. SOLUTION:

	NAME	TIME PERIOD	DRAW TOOLS OR POTTERY	NOMADIC OR VILLAGES	HOW DID THEY GET FOOD	WHAT DID THEY LEAVE BEHIND
	PALEO INDIAN	9,500 BC TO 8,000 BC		NOMADIC	HUNTING	DISTINCTIVE SPEAR POINTS STONE TOOLS
	ARCHAIC INDIAN	8,000 BC TO 500 BC		NOMADIC	HUNTING FISHING	STONE TOOLS STONE ORNAMENTS
	WOODLAND INDIAN	500 BC TO AD 900		PERMANENT VILLAGES	PLANT SEEDS HUNTING	STONE TOOLS POTTERY BURIAL MOUNDS
	MISSISSIPPIAN INDIAN	AD 900 TO AD 1541		PERMANENT VILLAGES	PLANT CROPS	TEMPLE MOUNDS CEMETERIES GRAVE OBJECTS

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PREHISTORIC INDIAN CHART ACTIVITY SHEET

Directions:

1. **READ** the Arkansas Archeological Survey Flyer "Prehistoric Indians Of Arkansas."
2. **FILL IN** the blanks of the attached chart by **scanning** or **skimming** the paragraphs of the AAS Flyer for the answers. Some of the blanks have been filled in for you.
3. **DRAW** the artifacts that are representative of the cultures in the blanks labeled "Draw Tools or Pottery."

	NAME	TIME PERIOD	DRAW TOOLS OR POTTERY	NOMADIC OR VILLAGES?	HOW DID THEY GET FOOD?	WHAT DID THEY LEAVE BEHIND?

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ROCK ART RELIEF STAMP
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 3, 4, 5

2. MATERIALS NEEDED FOR ACTIVITY:

photocopied exercise	potato
plain white paper	knife

3. COURSE CONTENT SKILLS:
   2: Art/individual expression/printing
   3: Art/individual expression/relief print with potato
   4: Art/individual expression/printing; Read 3.7
   5: Read 3.1; SocSt 1.25,3.75

4. REFERENCES:
   AAS Flyers: "Prehistoric Indians In Arkansas"; "How YOU Can Help Preserve the Past"; "Recording Archeological Sites"

5. IDEAS TO EMPHASIZE:

Use this exercise to emphasize to students that archeological sites are very fragile, nonrenewable resources that should be treated with respect. This is necessary so that all may benefit from the knowledge the sites reveal. Rock art sites are particularly fragile. Images that were easily visible as little as ten years ago seem to be fading, perhaps as a result of the cumulative effects of air pollution, ultraviolet exposure, and the effects of water. These sites are especially susceptible to any kind of physical contact. Wetting, chalk outlining, rubbing, or any other means of enhancing the rock art image should be avoided.

The painted and carved rock art symbols that are represented here are difficult to date but may possibly be from the Woodland (500 B.C. to A.D. 900) or the Mississippian (A.D. 900 to A.D. 1541) periods. It is even more difficult to interpret the meaning of the symbols, although the shapes of many obviously represent human and animal shapes, suns, and other images. The images that are represented on the Activity Sheet were sketched from rock art sites in the vicinity of the Arkansas River between Morrillton and the state line of Oklahoma.

6. SOURCES:

The illustrations for this exercise were taken from *Motifs of Ancient Man. A Catalog of the Pictographs and Petrogyphs in a Portion of the Arkansas River Valley* by P. Clay Sherrod. The illustrations are used with permission.

7. DIRECTIONS:

Provide each of the students with a potato (or 1/2 of a large potato) and a knife to carve the relief design. Directions for the students appear on the Activity Sheet.

8. COMPLEMENTARY ACTIVITIES:

On an outline map of the counties of Arkansas have students color the counties represented by the rock art site locations.

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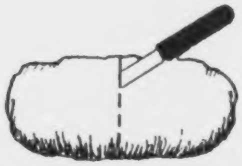
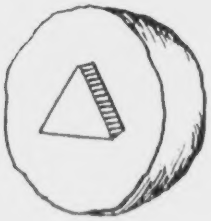
ROCK ART RELIEF STAMP ACTIVITY SHEET

DIRECTIONS:

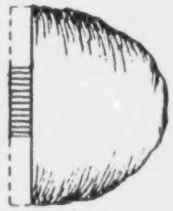
1. **CUT** the potato in half.



2. On the flat surface of the potato half, **DRAW** the outline of a rock art image with a dull pencil and then use a knife to **CARVE** the design. Remember that a relief carving shape **STICKS OUT** from the base. For example, a triangle shaped motif would look like this:



Front View



Side View

3. **PRESS** the relief carving against an ink pad and then **PRESS** it against plain paper. YOU'VE MADE A RELIEF STAMP FROM A POTATO!

4. **DECORATE** a piece of plain paper with your stamp to create stationery.

5. **WRITE** a letter to the editor on your new stationery explaining why it is important to protect Arkansas' prehistoric rock art sites.

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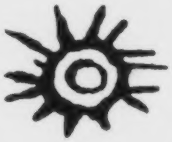
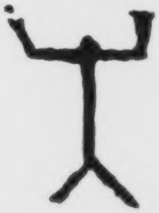
ARKANSAS RIVER VALLEY ROCK ART MOTIFS

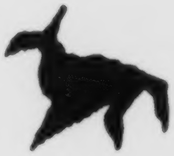
These painted and carved symbols are very difficult to date but may be from the Woodland (500 B.C. to A.D.900) or Mississippian (A.D. 900 to A.D. 1541) periods. It is even harder to interpret the meaning of the motifs, although the shape of many obviously represent humans, animals, suns, or other shapes. The images represented below were found in sheltered overhangs in the Arkansas River Valley.



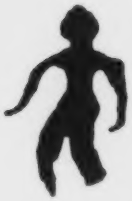
Manitoh Mtn.



Carrion Crow Mtn.



Petit Jean Mtn.



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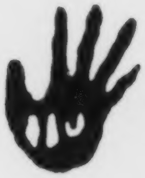

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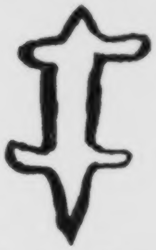

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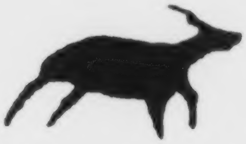

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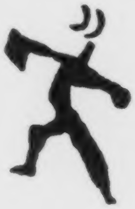

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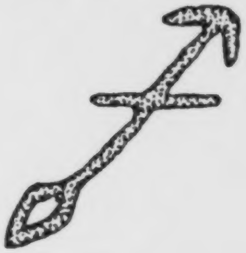
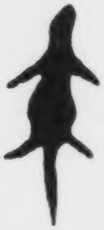
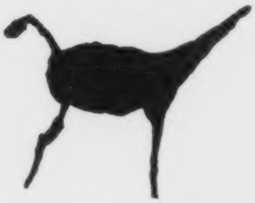


Carrion Crow Mtn.



Johnson Co.



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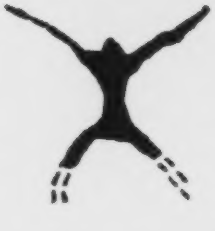

Petit Jean Mtn.

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DE SOTO IN ARKANSAS
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 4, 5

2. MATERIALS NEEDED FOR ACTIVITY:
   photocopied exercise
   photocopied map, modified from p. 2, AAS Flyer: "The Expedition of Hernando De Soto in Sixteenth Century Arkansas"

3. COURSE CONTENT SKILLS:
   4: Read 3.6; SocSt 1.0,1.26,2.01,2.02,2.04,2.25,2.77,2.22,3.03,3.26
   5: Read 3.7; SocSt 1.02,1.03,1.25,1.26,1.27,1.28,2.03,2.25,2.12,3.26, 11.01,11.25,11.75

4. REFERENCES:
   AAS Flyer: "The Expedition of Hernando De Soto in Sixteenth Century Arkansas"
   PATH: pp. 1-24

5. IDEAS TO EMPHASIZE:

Emphasize that the De Soto route illustration that the students will use for this activity is speculative even though many archeologists in Arkansas agree that this version seems to approximate current research. More research and archeological excavations are needed to fine-tune and specifically determine the route. Even then, the exact route will probably never be known. Note that one of the reasons many archeologists agree with this version of the route, is because it is based on archeological and ethnographic evidence as well as the four Expedition Chronicles.

This exercise also provides an opportunity to discuss the effects European contact has had on Native American groups. Both *CROP* (pp 39-44) and *PATH* (pp 23-24) include discussions specific to this issue.

6. DIRECTIONS:

Read aloud the details of De Soto's journey with excerpts from the *PATH* reference listed above. (When pronouncing the names of the Indian communities, remember that we know these words through sixteenth century Spanish accounts.) Then ask your students to complete the exercise. You might provide them with copies of the map as you read, so that they can follow along by referencing specific locations along De Soto's route. The lines on the map (with arrows) should give good indication of the route the Spanish followed. Students with strong reading skills could read the material for themselves and then complete the exercise. The map that we modified from the AAS Flyer includes a north reference area. Have the students fill in the other cardinal directions before completing the exercise.

7. COMPLEMENTARY ACTIVITIES:

If students are interested in information about De Soto's visit to Arkansas, suggest that they read the AAS Flyer, "The Parkin Site: Hernando De Soto in Cross County, Arkansas."

8: SOLUTION:

1. Memphis, northeast, Black

2. Quiguate, Francis

3. Coligua, White

4. Tanico

5. southwest, Quitamaya

6. southeast, Guachoya

7.

8. Saline, Naguatex

9. Texas, Cypress, southwestern

10. Arkansas, Aminoya, Mississippi

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DE SOTO'S TRAVELS IN ARKANSAS
ACTIVITY SHEET

DIRECTIONS: Use the map photocopied from the Arkansas Archeological Survey Flyer "The Expedition of Hernando De Soto in Sixteenth Century Arkansas" to help fill in the blanks. The terms are listed below and are directional words (like southwest or north) or names of towns and rivers (like Tanico or White River). The towns on this map are listed by their Native American names and may be unfamiliar to you. The rivers and states are referred to by modern names.

Aminoya	Arkansas	Black River	Coligua
Cypress	Guachoya	Memphis	Mississippi
Naguatex	northeast	Quiguate	Quitamaya
Saline	southeast	southwest	southwestern
Francis	Tanico	Texas	White

1. It is likely that Hernando De Soto began his journey in 1541 in Arkansas by crossing the Mississippi River from near the modern-day city of ________________. In Arkansas, he and his men first visited the Indian town of Casqui. They then traveled ________________ to Pacaha where he sent small groups of soldiers out to explore. One group travelled to the north while the other travelled northwest as far as the ________________ River.

2. From Pacaha, they returned to Casqui and then travelled southward to the Indian town ________________ along the St.________________ River.

3. From here, the Spanish travelled northwest to the Indian community of ________________ and crossed what today we call the Black River and the ________________ River.

4. They went next to a settlement on the Arkansas River called __________

5. From Tanico they travelled ______________ to Tula and then changed directions and travelled southeast to ______________. From there the soldiers journeyed to Autiamque.

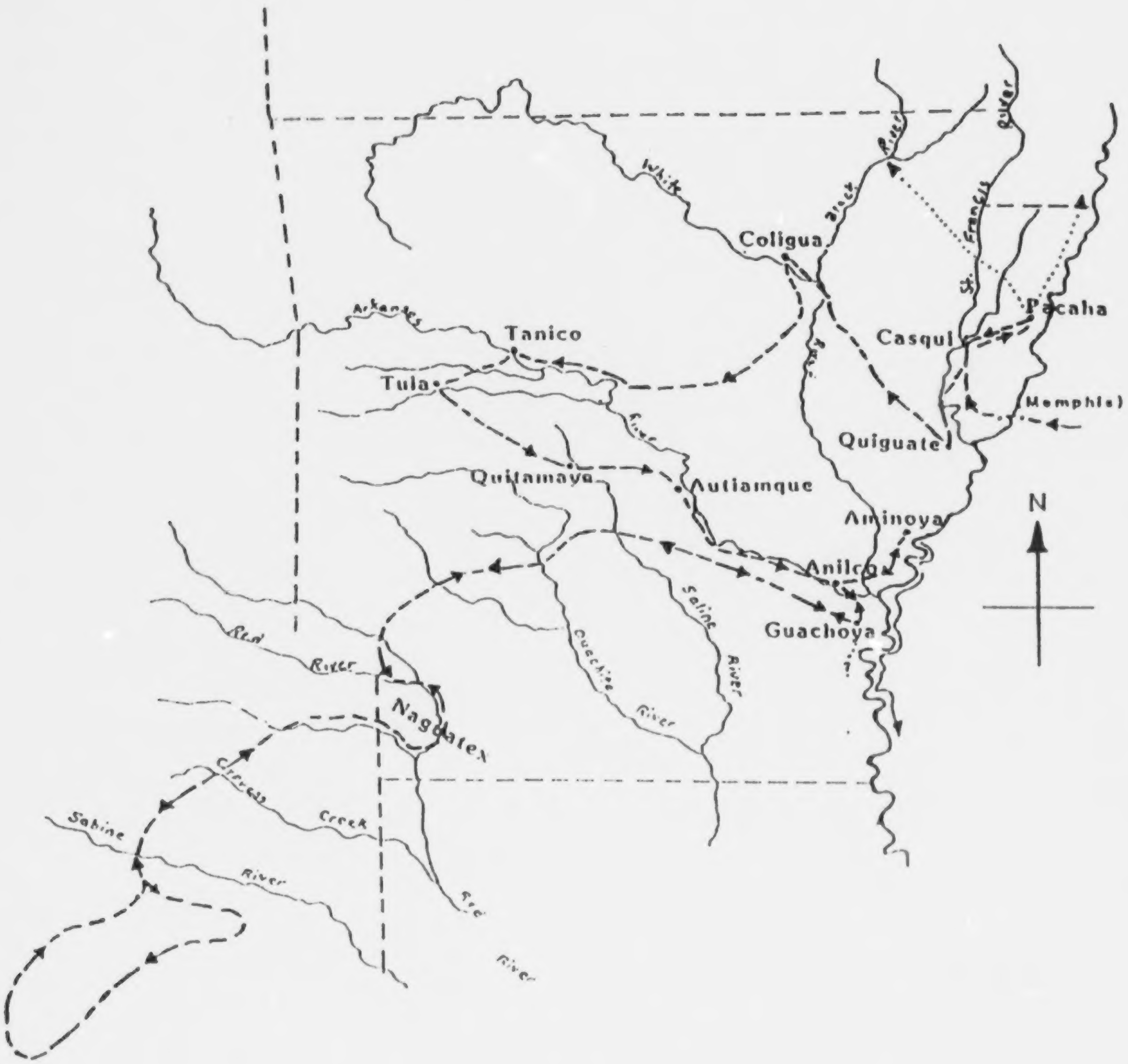
6. After wintering in Autiamque, the group continued travelling ______________ to Anilco and then moved even farther south to the Indian village of ______________.

7. At this location De Soto died and the group which numbered about 300 decided to journey overland to Spanish settlements in Mexico.

8. By travelling generally to the west, the group crossed the ______________ River and the Ouachita River until they reached the town of ______________ in the Red River Valley in southwestern Arkansas.

9. After leaving Naguatex, the Spaniards entered into the present-day state of ______________ where they had great difficulty finding enough food to eat. In their search for food they crossed ______________ Creek and the Sabine River. Finally they turned back toward the Mississippi River and returned to the Indian village of Naguatex in ______________ Arkansas. The Spaniards then retraced their steps and returned to the community of Anilco

10. Finding the Indians at Anilco on the ______________ River poor and hungry, the Spanish traveled northeast to ______________ and spent the winter there building boats. In the spring of 1543 they launched their boats on the ______________ River and left Arkansas.


White
Black River
River
St. Francis
Coligua
Pacaha
Casqui
Arkansas
Tanico
Tula
(Memphis)
Quiguate
River
Quitamaya
Autiamque
N
Aminoya
Anilco
Saline
River
Guachoya
Red
River
Ouachita
River
Naguatex
Cypress
Creek
Sabine
River
Red
River

DE SOTO ROUTE IN ARKANSAS AS KNOWN IN 1989

Photocopied map, modified from AAS Flyer: "The Expedition of Hernando De Soto in Sixteenth Century Arkansas"

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FRAZZLE-HEADS
TEACHER'S GUIDE

1. SUGGESTED GRADE LEVELS: 4, 5

2. MATERIALS NEEDED FOR ACTIVITY:
   - photocopied exercise
   - pencils or pens

3. COURSE CONTENT SKILLS:
   - 3: Read/listening/record by writing information; Sci 1.1
   - 4: Sci 1.75; SocSt 1.01,1.26
   - 5: Read 4.4,4.35,4.77; Sci 1.1; SocSt 3.75

4. REFERENCES:

Photocopy of "Funny-looking Frazzle Heads Left by Indians to Puzzle Us." *The Arkansas News* Spring 1988. Published by The Old State House, Little Rock, Arkansas.

AAS Flyer: "Prehistoric Indians In Arkansas"

5. IDEAS TO EMPHASIZE:

One of the main purposes of this exercise is to emphasize that archeological sites are very fragile, nonrenewable resources that should be treated with respect. This is necessary so that all may benefit from the knowledge the sites reveal. The frazzle-heads offer a good example of the fragility of archeological sites and specimens. These items are rarely found because they are made of perishable material. The specimens that have been found are from bluff shelters or caves where preservation rates are high due to the dry, stable conditions. Even though the question of the use of the frazzle-heads may not, at this time, be resolved, it is apparent that continued destruction of sites lessens our chances of ever determining the purpose of these artifacts.

Another important rationale for this exercise is to offer an opportunity for the students to practice notetaking skills and to interact with each other in a directed group discussion. By working from their notes and with each other in a group to fill in the exercise, the students learn to address questions in a logical manner. Indeed, you may want to replace the response categories on the activity sheet with the steps of the scientific method.

Also emphasize to your students that recent archeological evidence indicates that the material culture left behind by the 'bluff dwellers' actually is more correctly attributed to Woodland peoples who used the bluff shelters as seasonal hunting or nutting camps rather than as permanent residences. At other times in the year these people probably lived in small villages.

6. SOURCES:

The "...Frazzle Head..." article referenced above is used with permission.

The original frazzle-head illustrations appeared in *The Ozark Bluff-Dwellers* by Mark Harrington (1960).

7. DIRECTIONS:

Read aloud or have the students read the article "Funny-Looking Frazzle Heads Left by Indians to Puzzle Us." Suggest the students take notes on a separate sheet of paper as they hear or as they read the article. Divide the class into small groups of 5 or 6 students and distribute the Activity Sheets. Each group should work together to discuss and fill in the information on the exercise. After the appropriate amount of time, suggest each group appoint a speaker who will share the group's ideas with the rest of the class. Encourage discussion with the whole class to reach a consensus. Also recognize any unique or creative ideas during this discussion.

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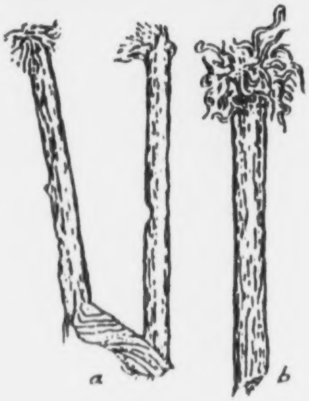
FRAZZLE-HEADS ACTIVITY SHEET

DIRECTIONS:

1. Look at the picture and read the descriptions.
2. Divide into discussion groups and, using your, notes discuss the frazzle-heads.
3. As you discuss with the group, fill in the information below.
4. Choose a speaker for the group who will share the groups' ideas with the class. Can you arrive at any conclusions?



a. A double frazzle-head made of wood, approximately 5 inches long.

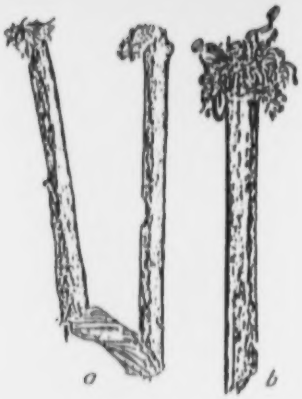
b. A single frazzle-head made of cane, 4 1/4 inches in length.

1. What does the article suggest as a use for the frazzle-heads?

2. What evidence supports these uses?

3. What do you think the frazzle-heads are?

4. What would you do to find out more?



OK, WHAT'S IT FOR? — These are some of the frazzle–heads that puzzle archaeologists. On the left, at A, is a double frazzle–head made of wood; it's almost 5 inches long. On the right, at B, is a single frazzle–head made of cane, four and one-fourth inches long. Now that you've seen one, what would you do with it?

— Harrington, *Ozark Bluff-Dwellers*

Funny-Looking Frazzle Heads Left by Indians to Puzzle Us

THE OZARK PLATEAU — Archaeologists are puzzled by the many examples of "frazzle-heads" that have been discovered in the caves and bluff dwellings of the ancient peoples of the Ozarks.

These wooden sticks vary in length, but average between four and five inches. The fibers on both ends have been frazzled deliberately, giving them a brush-like appearance. However, none of them show any sign of use.

Although many frazzle-heads have been discovered in Ozark rock shelters, they have not been reported in any other places in North America. Their purpose is a mystery.

The bluff dwellers were last seen in this vicinity some 1,300 years ago, around 500 to 600 A.D. Because of the cool, dry, dark climate inside the many caves of the Ozarks, many relics remain to prove that people lived in these mountains.

Some of these artifacts are easy to identify — such as baskets, cradle boards, pots, deerskin leggings, and moccasins. They indicate that these people relied on hunting, agriculture, fishing, and the collection of wild plants to make a living. But the frazzle-heads do not seem to be directly related to food gathering.

Mark Harrington, an archaeologist who has studied this culture, suggests that the frazzle-heads were part of some ceremony. But other uses can be imagined. They look like snuff-dippers that the later mountain people might use, but there is no evidence that the ancient people dipped tobacco. They also do not appear to be primitive toothbrushes or paintbrushes, because none of the frazzle-heads show obvious signs of use.

Frazzle-heads also look like the drum brushes that musicians of today use to stroke their drums when not banging on them. But from the archaeological record, it appears that the bluff dwellers made music only with whistles and flutes. Perhaps frazzle-heads were tools that had something to do with preparing the deer, bear, elk, and turkeys that the prehistoric occupants of the region ate.

It may be that life in cave shelters required some special equipment that we are unaware of. It could also be that, when these items were used, they were somehow destroyed, so that the only survivals were never used for the purpose for which they were intended.

Finally, it could be that frazzle-heads had no use at all. But why, then, were they created?

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"Funny-looking Frazzle Heads Left by Indians to Puzzle Us." *The Arkansas News* Spring 1988.
Published by The Old State House, Little Rock, Arkansas.

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PRESERVING THE PAST FOR THE FUTURE

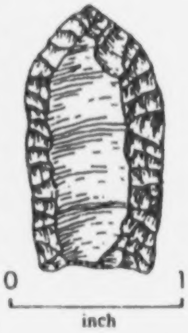
Flyer Number 1, developed by Hester Davis, State Archeologist

PREHISTORIC INDIANS IN ARKANSAS

People have lived in Arkansas for at least 12,000 years, but there has been written history for only about 400 years. Everything else that we are ever to learn about the past must be gained from careful recording of the few bits and pieces of information that remain in the ground. To provide some order to these bits and pieces, archeologists have given names to different periods of time in which these people lived. There was, of course, only a gradual change, not an abrupt one, between the different periods.

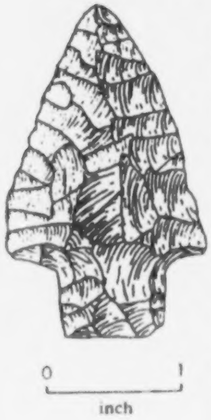
PALEO INDIAN (9,500 B.C. to 8,000 B.C.)

This is the name given to the first people who inhabited Arkansas. They were nomadic hunters and had no permanent villages. We can identify their distinctive spear points, which were made with a flute or groove taken out of each side, but we cannot distinguish their other stone tools from similar ones made by Indians in later periods. Paleo Indians undoubtedly used other raw materials, such as wood or hide, which have not survived.



Paleo Indian fluted point

ARCHAIC (8,000 B.C. TO 500 B.C.)

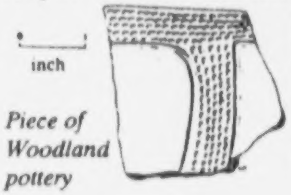


Archaic point

Over this very long period of time, the people were still hunters and gatherers but probably did not roam so widely. Food and raw materials were plentiful in Arkansas, and we find evidence of these people returning repeatedly to favorite hunting or fishing spots. They added new ways to work stone. In addition to chipping it into desired shapes, they also ground it to make sharp axes and celts as well as ornaments.

WOODLAND (500 B.C. to A.D. 900)

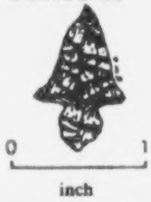
Sometime around 500 B.C., the idea of making pottery and of planting seeds for crops came into the lower Mississippi Valley. This greatly changed the way of life of hunters and gatherers. They began to settle into more permanent villages, although, of course, they still hunted. We find large quantities of their broken stone tools and broken pottery vessels where these villages once stood. It was these people who built the burial mounds which now dot the landscape. The construction of mounds would require a large labor force and rulers to direct it, an indication of a growing complexity of social organization.



Piece of Woodland pottery

MISSISSIPPIAN (A.D. 900 to A.D. 1541)

During the Mississippian period, villages became larger, and there was greater dependence upon crops than in the past. Large mounds, called temple mounds, were built as bases for religious structures rather than for burials. Individuals were buried in cemeteries, and those of high status, such as chiefs or priests, had elaborate objects placed in the grave with them. It is this kind of village that De Soto saw when he came to Arkansas in 1541.



Mississippian arrow point

NATIVE AMERICAN DATELINE: ARKANSAS

PREHISTORIC

PALEO-INDIAN | **ARCHAIC** | **WOODLAND** | **MISSISSIPPI**

9500 8000 2000 600 500 100 B.C. 0 A.D. 500 900 1500

Paleo-Indian hunters
and gatherers enter
present-day Arkansas

DALTON CULTURE
8500—7900 B.C.
Adaptation to end-of-
Ice Age environment

Gradual shift to more settled lifeway

Plants are
domesticated

Pottery making
is introduced

POVERTY POINT CULTURE
2000—500 B.C.
Earliest town and monumental
earthworks in North America

Settled villages, agricultural lifeways

HOPEWELL CULTURE
500 B.C.-A.D. 500
Trade, ritual, and burial ceremonialism

Bow and arrow
replaces spear

Maize (corn)
introduced from
Mexico

PLUM BAYOU CULTURE
A.D. 600-1000
Toltec Mounds are constructed
in central Arkansas

MISSISSIPPIAN, PLAQUEMINE, AND
CADDOAN CULTURES, A.D. 900-1500
Large towns develop;
maize agriculture;
complex societies

PARKIN PHASE
in eastern Arkansas
A.D. 1350-1600

PROTOHISTORIC | HISTORIC

1500 1600 1700 1800 1900

1543—1673
No record of Indians and Europeans meeting

1541
De Soto crosses
the Mississippi and
meets Parkin phase
people at Casqui

1542
DeSoto dies in
present-day
Arkansas

1673
Quapaws welcome Marquette, Jolliet

1682
Quapaws welcome
La Salle, who claims
territory for France

1686
Tonti establishes first Arkansas Post

1687
Joutel visits Caddos on the
Red and Ouachita Rivers

1690
Tonti visits Koroas and Caddos

1690s
Tunicas of southeast Arkansas move to
Yazoo River in Mississippi

1763
France cedes
territory to
Spain and England

1790s
Cherokees begin
to settle in Arkansas;
Choctaws, Chickasaws,
Coushattas, and
Delawares follow

1803
United States acquires
Louisiana Territory

1817
Cherokee reservation
established in Arkansas

1820
Dwight Mission established
among Cherokees

1825
Osages granted
reservation in Kansas

1826
Quapaws removed to
Red River in Louisiana

1828
Arkansas Cherokee
removed to
Indian Territory

1838-39
The Trail of Tears

1845
Caddos
granted
reservation
lands in
Texas

1859
Caddos
removed
to Indian
Territory

1887
Indian Allotment Act splits reservations
into family allotments

1890s
Ghost dance and peyote
religion introduced in Indian Territory

1934
Indian Reorganization Act
restores civil rights

1967
Arkansas Act 59
protects archeological
sites on state land

1990
Native American
Grave Protection and
Repatriation Act

1991
Arkansas Act 753
protects unmarked
graves

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by the Arkansas Archeological Survey (a unit of the University of Arkansas System), P. O. Box 1249, Fayetteville AR 72702-1249

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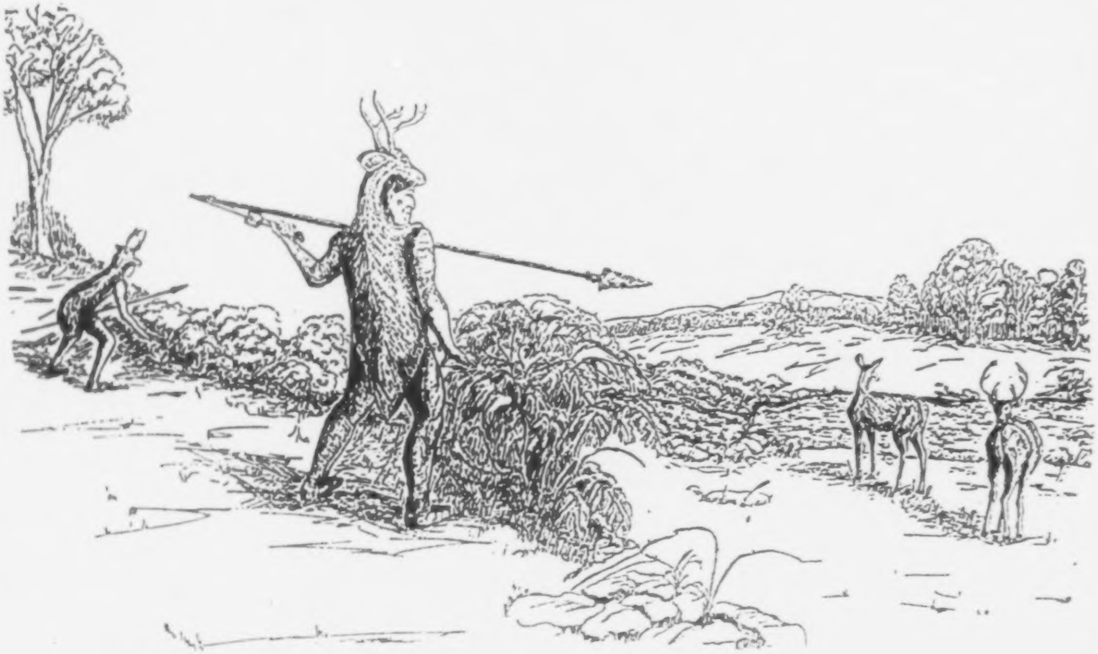
PRESERVING THE PAST FOR THE FUTURE

HUNTERS AND GATHERERS IN PREHISTORIC ARKANSAS

When the first Spanish explorers journeyed across the southeastern United States and into what is now Arkansas, they met settled Indian populations living in towns and villages. Corn, beans, and squash, along with other garden crops such as sunflowers, provided the food staples of these agricultural people. But it was only during the last thousand years before the arrival of Europeans in North America that agriculture provided a major contribution to the Southeastern Indian diet. Before that time, prehistoric Indians depended on wild plants and animals to meet their dietary needs. Even after domesticated plants became the dominant source of calories, wild plants continued to be gathered for food and medicine, and hunting and fishing remained the only means for obtaining meat.

The reliance on hunting and gathering for food was a very different way of life than the settled one we know today. Many aspects of prehistoric hunting-gathering cultures were molded by the natural environments in which they lived. Prehistoric hunter-gatherers, for the most part, moved several times during the course of the year. Movements were conditioned by the season of ripening and the locations of important food resources. During most years this "seasonal round" probably followed the same general pattern, although it is equally likely that no two years were exactly the same. The nature of this seasonal round varied from region to region across Arkansas, and changed through time, as technological improvements and population increase made different resources more attractive.



Hunter-gatherers characteristically lived in small social groups, or bands. These bands probably included one or two extended families, who cooperated in hunting, gathering, and other tasks. Specific families making up a band changed slightly from year to year and its size changed as well, again responding to the changing abundance of available resources. During most times of the year, different bands acted independently of one another in their hunting and gathering activities. But when there were fish runs or deer drives several bands would camp together. These larger gatherings afforded a variety of opportunities. Goods were traded, information about resources in different parts of the region was shared, religious or ritual activities took place, and decisions were made about what families would band together for the coming year.

Archeological information and early historical accounts provide us with an idea of the wide range of plants and animals used by prehistoric Indians and the seasonally changing emphases of hunting-gathering activities. The fall was a season of plenty. Deer hunting was the primary occupation; the deer were fattest then and the rutting season allowed the hunter greater success. Turkeys and squirrels, attracted to areas with acorn crops, were also important in the fall. A variety of nuts, including walnuts, hickory nuts, acorns, and pecans, became available in the fall and were stored through the winter. Persimmons became available in the late summer and fall as well. Wild plants we consider to be weeds – goosefoot, marshelder or sumpweed, giant ragweed, pigweed, knotweed, and sunflower – provided starchy or oily seeds that were collected by the Indians in the fall. Several of these plants were eventually domesticated by the Indians, but today we continue to use only the sunflower seed.

The products of fall hunting and collecting were important throughout the winter and well into the spring. Nuts could be stored in their shells or shelled and dried. Oils were rendered by pounding nuts on nutting stones – rocks with small depressions – and then soaking the crushed nuts in water. Shell fragments sank and the oil floated to the top. The oil was then skimmed off and stored in wood or basketry. Fruits were dried in the sun. Persimmons were pounded into a pulp and then spread into loaves. Once dried, these loaves would keep several months. Venison and other meats were also preserved by cutting the meat into thin strips and hanging the strips over a fire to dry.

During the winter, plant foods consisted primarily of those that were collected during the fall. However, several roots, such as Jerusalem artichoke, greenbrier, and ground nut, were dug up and eaten. Deer and small mammals like the raccoon continued to be hunted and occasionally hibernating bears were killed.

Early spring was a lean season for hunters and gatherers. Stored food dwindled and animals were often in poor condition after the winter. Young shoots and leaves of some plants provided welcome variety to a diet composed largely of dried meat and nuts. As spring turned into summer, an increasing number of fruits and berries, along with the seeds of maygrass, began to ripen. On the floodplains of large rivers, summer was also a time for fishing. Turtles and other aquatic animals were captured as well.

Many of the Indian hunting and gathering practices noted by the early European explorers had their origins thousands of years earlier. Archeologists are still studying the many changes that have occurred in the prehistoric use of the natural environment during the 12,000 years that people have lived in Arkansas. We know that the earliest inhabitants of the state depended entirely on wild plants and animals, but by about 3,000 years ago, Indians began to plant small gardens to supplement their wild plant food diet. Later, corn, along with beans and squashes, became plant food staples. However, until the arrival of the Europeans, hunting and fishing provided all the meat because the Indians had no domesticated animals other than dogs.

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PRESERVING THE PAST FOR THE FUTURE

Flyer Number 3, developed by Hester Davis, State Archeologist

INDIAN MOUNDS

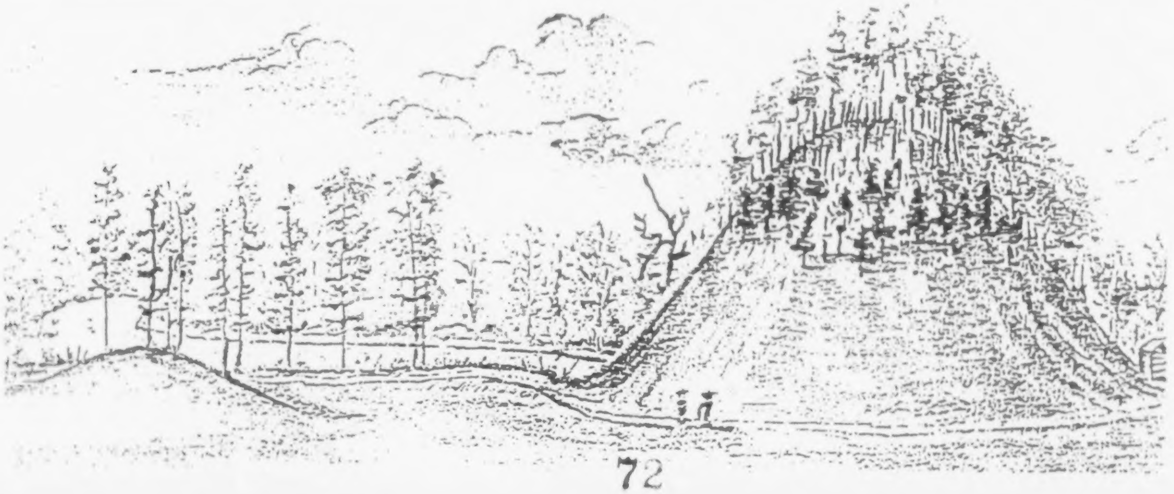
Mounds built by prehistoric Indians are one of the most visible remains left to us from the past, but many have been destroyed in the past 200 years. There were probably thousands throughout Arkansas when the Europeans first came. Those left are mute testimony to the religious beliefs of Indians over several thousands of year.

At one time, it was thought that mounds were not built by the Indians but must have been constructed by intruders, perhaps from Central America, or even by a different race of people--hence, the term *mound builders* meaning a group of people different from the American Indians. It is now known that it was indeed native American Indians who built the mounds, not a mysterious race.

Mounds as we see them today are the result of many different kinds of activity. Some mounds were built to cover the tombs of dead chiefs; some accumulated from burial practices which involved placing an individual on the surface and covering him over and using the same place for a community burial area; some mounds were deliberately built as a platform for the chief's house or for the religious structure of the village. These latter mounds, called temple mounds, are often large because they are the result of successive layers of platforms each one making the mound higher and higher.

Mounds built for burial, or those resulting from successive burials, were built by Indians in Arkansas between approximately 500 B.C. and A.D. 1000. (After that time most, but not all, Indian groups buried their dead in cemeteries as we do today. Moreover, not all Indian groups in Arkansas during that 1,500 year time period buried their dead in mounds.) With the advent of corn agriculture, large villages, and complex social and religious organization, the idea was introduced of having the chief's and/or the religious structure on a mound of earth, raising it above the village. This structure may have been burned on purpose as part of a ceremony or burned accidentally since these structures were normally built of wood and thatch, and often the mound was then made higher. What we see today may be the result of several such stages of mound building which may have occurred over several generations. There are seldom burials or many artifacts of any kind in these temple mounds. In some parts of Arkansas, particularly in southwest Arkansas, after A.D. 1000 the Indians sometimes covered over burned houses with earth (essentially they buried the structure) and what we see today is a low earth mound.

It is incorrect to talk about the *mound builders*. Mounds were built for many different reasons by different groups of people over several thousand years.



INDIANS OF ARKANSAS

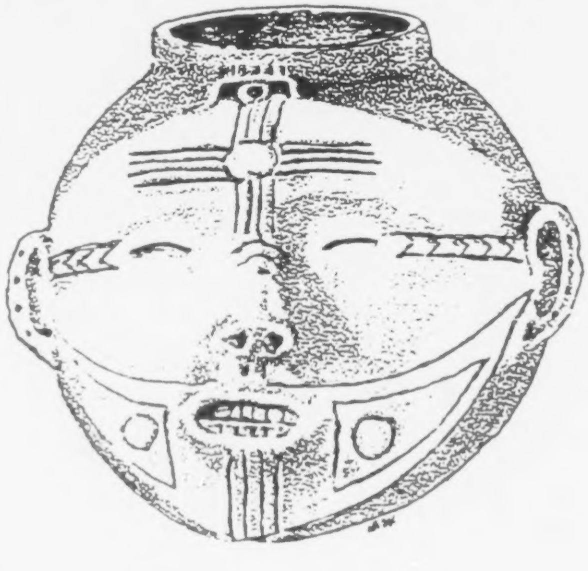
THE CLOTHING AND BODY DECORATION OF PREHISTORIC INDIANS OF ARKANSAS

by Kathleen H. Cande

Understanding the clothing and body decoration of prehistoric Indians in Arkansas is perhaps the most elusive task for archeologists attempting to reconstruct the past. Unlike stone tools and pottery, which are usually well preserved, clothing, fabric, and basketry rarely survive in archeological sites. When they do, it is under special conditions, such as in the dry bluffshelters in the Ozark Mountains, or when in contact with metal objects, such as those made from copper. Even when fabric is preserved, usually only small fragments of the original garment remain, providing limited useful details. Some of our best information on prehistoric clothing and body decoration in Arkansas comes from clues on artifacts dating to the late prehistoric period, and from the accounts of the first European explorers. The dry bluffshelters in northwest Arkansas have actually preserved many items of clothing that can be studied, measured, and analyzed.

HOW DO ARCHEOLOGISTS KNOW ABOUT PREHISTORIC DRESS?

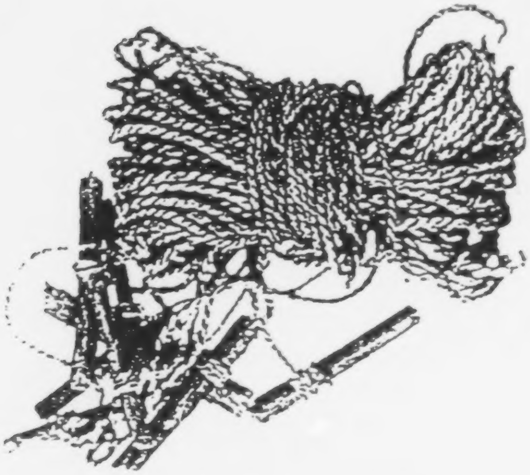
Archeologists have been able to gather information on prehistoric clothing and body decoration from a number of sources. One of the best sources is drawings or depictions of dress and general appearance on artifacts such as ceramic pots, engraved shell or stone pendants or gorgets, and ceramic figurines. Other artifacts like earspools and earplugs, drilled animal teeth, bone, shell, and copper beads, copper cutouts and tinkling cones, give insight into decorative elements used on clothing and possibly in everyday dress. For the most part, however, clothing shown on these artifacts was probably only worn during religious ceremonies or on special occasions. Finally, utilitarian items such as bone and shell tools provide clues as to how clothing was made.



A headpot showing tattooed face

MATERIALS AND TECHNIQUES USED

Some of the clothing was woven of Swamp milkweed, Indian hemp, wood nettle or slender nettle fibers. Animals were also a source for materials to make clothing, with items such as feathers (turkey), fur (rabbit), and buffalo or deer hide being used to make and decorate garments. So far, no evidence has been found that prehistoric Indians in Arkansas used cotton for weaving.



A bundle of warp thread

Plant materials for making clothing were most likely harvested or collected during the fall months. The plants were prepared for weaving by retting, that is, they were soaked in water and allowed to partially rot so that the fibers could be easily separated. The prehistoric weaver may have twisted the fibers between thumb and forefinger or between hand and thigh. The spun threads may have been hung from a beam and weighted so they hung straight. Other threads would then have been woven or twisted by hand across the weighted threads in an over and under pattern. It is possible that bone or shell tools were used to weave the fibers through the weighted threads. This type of weighted loom is one of the simplest and probably the earliest looms used in North America. It was probably used throughout the entire eastern United States during prehistoric times. Unfortunately, no prehistoric loom has yet been found east of the Rocky Mountains.

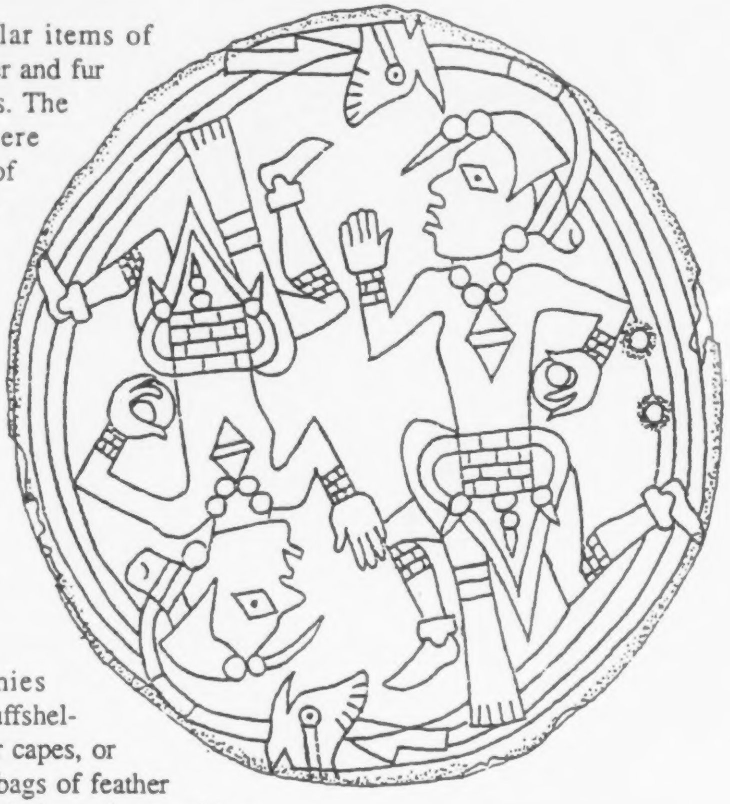
Fabric may have been woven in the winter or some thread reserved for future use. In the Spring, raw material stored over the winter may have been processed and clothes woven if enough prepared material was on hand. During late summer, decisions about which plants needed to be gathered and in what quantities might have been made. Dyes could have been made at any time during the year depending on the availability of plants used to make them. Plants such as butternut, cedar, sumac, chokecherry, rose hips, ground lichen, and goldenrod were used to make dyes for fabric. Pigments like red ocher, black lead, and clay were used to make face paint.

CLOTHES WORN

The largest and most complete items of prehistoric clothing in the southeastern United States were found at the Spiro Mound site in eastern Oklahoma during the late 1930s. The Spiro site was a large village and ceremonial center occupied by prehistoric Caddo Indians from about A.D. 800 to A.D. 1450. The textiles and clothing were found in a large mound that had a central burial area or "hollow chamber." It is believed that the textiles were preserved through a combination of dry conditions within the chamber and contact with copper artifacts.

The most spectacular items of clothing at Spiro are feather and fur wrapped mantles or cloaks. The feathers and dyed fur were woven into a framework of fiber to create these garments. These cloaks probably were worn during religious ceremonies or special occasions. Also found at the Spiro site were skirts and headbands or caps, thought to represent portions of elaborate headdresses. Many of these objects were dyed in shades of red, yellow, and black.

Burials and mummies found in the dry Ozark bluffshelters were dressed in feather capes, or sometimes were placed in bags of feather down cloth. These archeological remains provide a framework for understanding clothing styles that can be expanded upon by examining other prehistoric artifacts and accounts of early European travelers.



Decoration on an engraved shell disk showing clothing styles (from the MacDuffee site in Craighead County)

The chronicles of early European explorers in the Southeast provide a wealth of descriptive information regarding clothing, body painting, tattooing, staining of the teeth, hair styles, and decorations. Other details are found on artifacts such as decorated ceramic pots, human figurines, and carved stone pipes such as the famous Big Boy pipe from Spiro. The typical dress for men consisted of a breechcloth made of leather or sometimes woven grass, tied with a sash. Leather moccasins, and shoes woven from grasses were worn, and in colder weather, fur and feather capes, sometimes decorated with painted designs. Women wore skirts of deerskin, moss or mulberry cloth, leather moccasins or grass sandals, and feather or hide mantles. In addition to basic dress items, prehistoric inhabitants of the Southeast wore hair ornaments of shell and copper beads, fur, headbands with feathers, and sweet grass, nose ornaments, necklaces, rings, bracelets and arm bands, and leg ornaments consisting of fur wrapped cordage or strings of beads.

OTHER BODY DECORATIONS

Late prehistoric head pots and shell engravings indicate the importance of tattooing and body painting for the Southeastern Indians. Men painted their bodies on all important occasions. Elaborate designs were painted on their faces, shoulders, and chests using red, black, and yellow pigments. Women used body paint infrequently. Tattooing was accomplished by piercing the skin with sharp bone needles dipped in red cinnabar (vermilion) and lamp black (soot). Designs were both geometric and representational and probably covered the face, chest, arms, and legs. Staining the teeth of women in some tribes was also an established custom. This was accomplished with a mixture of tobacco and wood ash. A much more drastic means of alteration of physical appearance was practiced by the Caddo, Natchez, and Tunica tribes. This was deformation of the forehead during infancy to create a flat sloping forehead that was considered to be beautiful.

Suggested Reading

Densmore, Frances
1974 *How Indians Use Wild Plants for Food, Medicine, and Crafts*. Dover, New York.

Fundaburk, Emma L. and Mary D. F. Foreman (editors)
1957 *Sun Circles and Human Hands: The Southeastern Indians Art and Industries*. Paragon Press, Montgomery, Alabama.

Hudson, Charles
1976 *The Southeastern Indians*. University of Tennessee Press.

Scholtz, Sandra Clements
1975 *Prehistoric Plies: A Structural and Comparative Analysis of Cordage, Netting, Basketry, and Fabric from Ozark Bluff Shelters*. Arkansas Archeological Survey Research Series No. 9.

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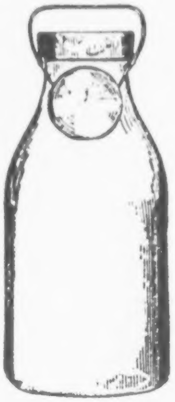
PRESERVING THE PAST FOR THE FUTURE

Flyer Number 4, developed by Leslie Stewart-Abernathy, Station Archeologist

HISTORICAL ARCHEOLOGY IN ARKANSAS

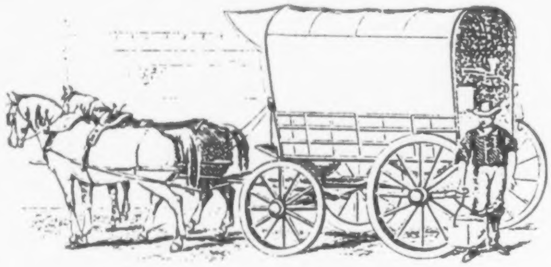
The French, Spanish, and Americans who settled in Arkansas beginning in the 1700s left us official and personal writings about their activities, and yet this evidence is incomplete. Too often the documents tell only of political leaders and legislative and judicial activities. While these affairs are important, the ordinary and fascinating details of how people lived frequently remain unknown. What was life really like on the frontier, in early towns, on antebellum farms and plantations? What was American Indian life like at that time? Historical archeology can help to answer these questions.

The sites of towns, farmsteads, trading posts, and Civil War camps or any other place people have lived, worked, or played contain physical evidence of every day life.



This evidence is in the form of ruins, bricks, nails, mortar, window glass, broken dishes, cups and bottles, tools, buttons, animal bones, and all the other broken, bent, discarded, lost, and abandoned things that people made, used, and threw away. These people have left us tangible and eloquent evidence of their lives, and it is literally under our feet.

Historical archeology is not dependent solely upon written documents and excavations of sites, however. Much is often learned from interviewing people who remember what happened in the past or whose relatives have told them about the past. By combining these sources of information--documents, ruins, and memories--a more complete story of the past can be obtained. Historical archeology is concerned with the people who were living here or who came here from the time of the first Old World contact with America to the present. We, you and I, are much closer to this subject than to a study of prehistory, because in a sense WE are the subject since it is our ancestors who were here or who settled here.



The possibilities for historical archeology in Arkansas are many since few of the French posts, Spanish or pioneer American farmsteads, or contact period Indian sites have been located or studied. Historical archeology assists in the accurate restoration of historic buildings, and it is often concerned with the culture of minorities such as Indians after their contact with Europeans, blacks in slavery and freedom, and the various ethnic groups who came to Arkansas after the Civil War.

If you know of a site where people lived, worked, played, or fought in the past, please report it to the Arkansas Archeological Survey (P.O. Box 1249, Fayetteville, AR 72702-1249), the Arkansas Historic Preservation Program (Heritage Center, Suite 200, 225 East Markham, Little Rock, AR 72201) or your local historical organization. Each site is an unopened time capsule, and each should be handled carefully if we are to bring to life the people in the historical past of Arkansas.

PRESERVING THE PAST FOR THE FUTURE

THE EXPEDITION OF HERNANDO DE SOTO IN SIXTEENTH CENTURY ARKANSAS

De Soto's Route to the Mississippi River

Hernando De Soto was one of many Europeans to gain wealth and fame when he took part in the Spanish conquest of Central America and Peru in the early sixteenth century. In May, 1539, with an expeditionary force of some 600 people, horses, dogs trained for combat, and pigs, De Soto landed on the west coast of Florida. The first detailed study of the route of De Soto's army in the southeastern United States was commissioned by Congress in 1939 in recognition of the 400th anniversary of the army's landing. This report, compiled and written by John R. Swanton of the Smithsonian Institution, relied largely on the four more or less contemporary accounts of the expedition, on a study of the terrain over which the army marched, and on the meager archeological data that was available at that time.

Since 1939 others have attempted to verify the route in various places and in 1988, in preparation for the 450th anniversary of the expedition, Florida archeologists and historians marked the route through that state. Also in that year archeological excavations in downtown Tallahassee confirmed the location of the first winter encampment of the Spanish army--the first site definitely associated with the De Soto expedition in all of the Southeast.

Dr. Charles Hudson, an ethnohistorian at the University of Georgia, has been restudying the De Soto route for eleven years, using recently obtained archeological information and new translations of the historic documents. Since Hudson's route often is quite different from the route proposed by Swanton, archeologists across the Southeast have been stimulated to renew their efforts to find the sites of the Indian towns and other places along the route that are described in the chronicles of the expedition.

All researchers, however, agree that the Spanish army reached the Mississippi River in the spring of 1541, two years after landing in Florida. The chronicles all indicate that after building rafts, the army crossed over to what is now Arkansas on June 18, 1541.

De Soto in Arkansas

The Hudson route and the Swanton route are far more divergent west of the Mississippi than east of it. The map included here shows Hudson's route, which agrees with recent archeological and ethnohistoric studies in Arkansas. Hudson argues that the "River of Cayas" referred to in the chronicles was the Arkansas River, while Swanton assumed it was the Ouachita River. By Hudson's reconstruction of the route, the army spent two years in Arkansas, longer than in any other state. He argues that the army did not enter

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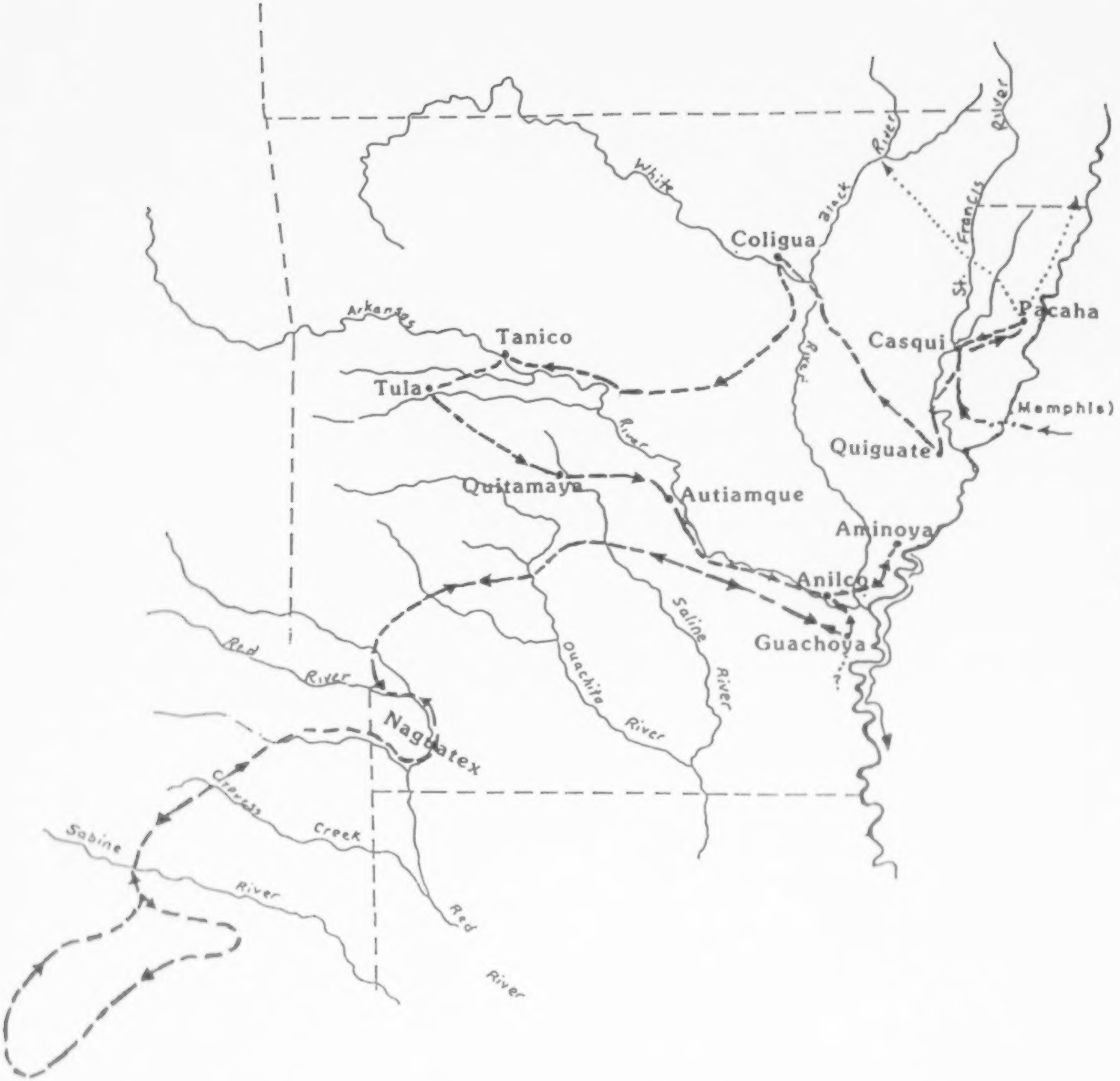
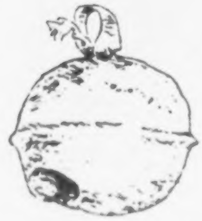

White
Black River
St. Francis River
Arkansas
Coligua
Tanico
Tula
River
Casqui
Pacaha
(Memphis)
Quiguate
River
Quitamaya
Autiamque
Aminoya
Anilco
Guachoya
?
Red River
Naguatex
Ouachita River
Saline River
Cypress Creek
Sabine River
Red River

DE SOTO ROUTE IN ARKANSAS AS KNOWN IN 1989

Louisiana, and that De Soto died in Arkansas (at Guachoya), not in Louisiana as Swanton's report indicated.

There have been many rumors of finds of possible sixteenth century artifacts in Arkansas, and a few artifacts are actually available for study. But none of these have been found in good recorded contexts and most have proved not to be later in time. Two tantalizing specimens have been found at the Parkin site in eastern Arkansas: a multi-colored glass bead identical to those distributed by the Spaniards in Central and South America in the sixteenth century, and a small brass bell. Bells like these (see illustration) were distributed by De Soto's army as it moved through the Southeast. According to Hudson, the Parkin site was the capitol of the important province of Casqui, the place where De Soto erected a large cross on top of a mound. The descriptions of this town match the characteristics of the Parkin site in Cross County. This site is being developed as a State Park, and is expected to be open in time for the 450th anniversary of De Soto's arrival in Arkansas in the summer of 1991.



Full scale drawing of brass bell found at the Parkin site in Cross County.

Dr. Dan Morse, Dr. Ann Early, and Dr. Frank Schambach, of the Arkansas Archeological Survey, have studied the Arkansas part of Hudson's route carefully. They have found that, unlike the Swanton route, it is very consistent with the location of sixteenth century Indian sites and with the cultural geography of Arkansas in the sixteenth century. The Hudson route goes from population center to population center, no doubt because the army, which lived entirely off supplies and labor of the Native people, had to go where there was enough food to feed the army, which by this time had been reduced to 300 or so Spaniards, 40 to 60 horses, and an indeterminate number of pigs. There were also 500 or more enslaved Indians who were forced to serve as bearers, servants, and concubines.

De Soto spent the winter of 1541-42 at a large, prosperous town called Autiamque, which Hudson places on the south side of the Arkansas River between Little Rock and Pine Bluff. After De Soto's death at Guachoya in southeast Arkansas on May 21, 1542, his successor, Luis De Moscoso, led the dwindling army on a long looping march through southwest Arkansas and into east Texas. They found less and less food, and fewer people, so they turned back, retracing their way to southeast Arkansas. The army spent the winter of 1542-1543 at a town called Aminoya, thought to have been north of the confluence of the White River and the Arkansas River. There they built boats and, in the spring of 1543, four years after landing in Florida, they sailed down the Mississippi River to the Gulf and from there to Mexico.

SUGGESTED READINGS

The Expedition Chronicles

Each one of the following accounts has good points and bad ones, some parts which are reliable and some which are not. Rangel was De Soto's private secretary; the Gentleman of Elvas was an unknown expedition member; Biedma's report may have been the "official" account since it was in the Spanish archives by 1544; Garcilasco was not an expedition member, and his account comes from oral stories taken from expedition members several years later.

The Expedition Chronicles (continued)

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FIRST ENCOUNTERS—THE SITES

THE PARKIN SITE: HERNANDO DE SOTO IN CROSS COUNTY, ARKANSAS

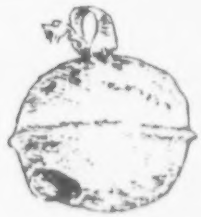
by Jeffrey Mitchem

Archeologists and historians have long been interested in the route of the Spanish explorer Hernando De Soto, who traveled through the southern United States for four years in the middle 1500s. After landing in Florida with a force of over 600 soldiers, the expedition traveled over a large area in the southern states, eventually reaching Arkansas in 1541.

Four chronicles of the expedition were written, and they include interesting details about the Native American groups encountered by the Spaniards. The accounts are incomplete, however, and researchers disagree about the exact route of the expedition. We do know that the expedition crossed the Mississippi River in June 1541. The crossing place has long been debated, and several crossing spots have been proposed.

Archeology as a Tool for Learning about Arkansas's Past

As a unique technique for finding evidence of the expedition, archeology can be used to fill in the gaps in the chronicles. Research in other southern states, especially Florida, has demonstrated that archeology can find clues that help us understand where the expedition traveled and what effects the Spanish presence had on the Native American inhabitants.



Brass bell from Parkin

Very little evidence of the De Soto expedition has been found in Arkansas. The most convincing evidence so far has been found at the Parkin site, a village site near the present town of Parkin on the St. Francis River. A small bead made of several layers of glass was found at the site, and we know from archeological work on other De Soto contact sites that this type of bead was carried by the expedition for giving or trading to the Indians. In addition, a brass bell was also found at the site. Bells of this distinctive style were also carried by the expedition.

But can these two small artifacts demonstrate that the De Soto expedition actually visited the Parkin site? By themselves, the answer is no, because the artifacts could have been brought to the site by Indian traders. But when we combine the artifacts with information in the expedition accounts, it may be possible to identify the Parkin site as one of the Indian towns mentioned by the writers.

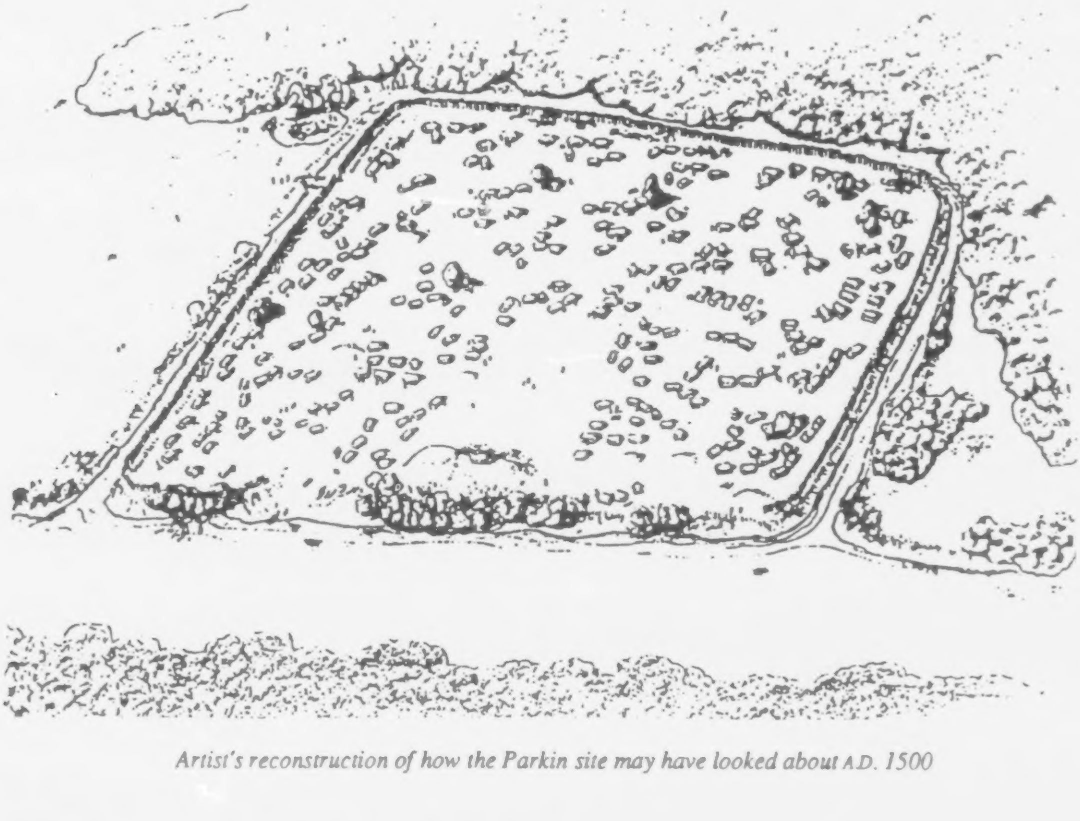
Hernando De Soto and the Casqui Indians

After crossing the Mississippi River, the expedition passed through an Indian province called Aquixo. The residents of this region told De Soto of a great chief named Casqui, who lived in a town three days' journey from there. The expedition traveled to Casqui's town, passing many smaller towns that were ruled by him.

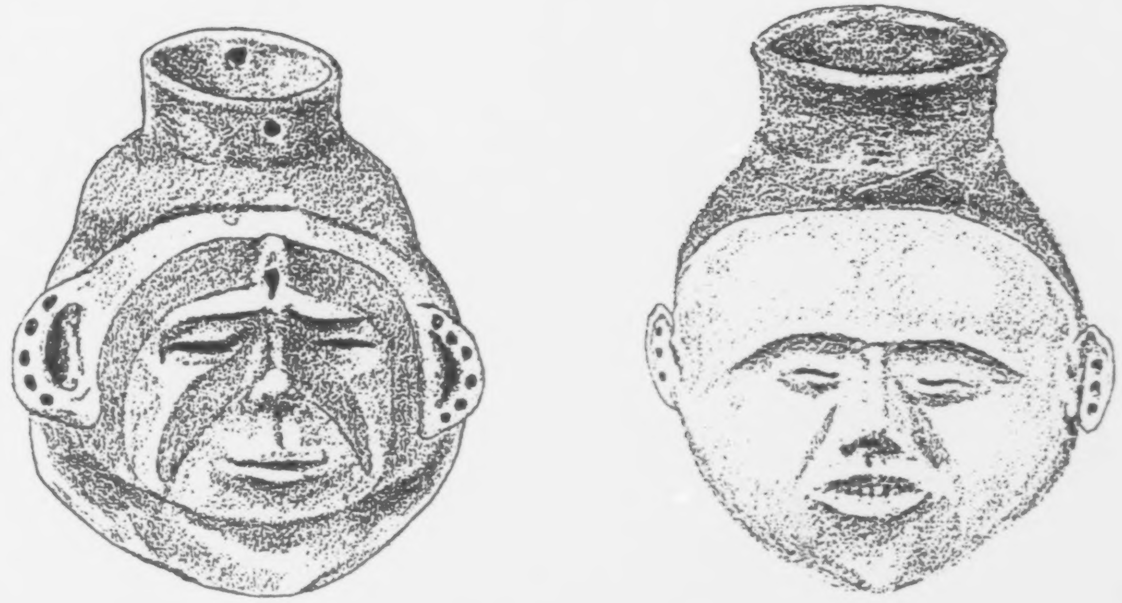
Upon arriving, Casqui himself greeted the Spaniards, and friendly relations were established. After both leaders exchanged gifts, the Spaniards stayed two nights outside the town before proceeding on their journey. While at the town of Casqui, De Soto preached to the residents and had a large cross built from two pine trees. This was erected on top of a large mound at the village and was worshiped by Casqui and his subjects.

Parkin, Capital of the Casqui Province

Archeologists believe that the Parkin archeological site is the main town of the Casqui province, where the chief resided. The native towns in the area are described in the chronicles as being surrounded by moats and log palisade walls. The Parkin site is



Artist's reconstruction of how the Parkin site may have looked about A.D. 1500



Two head effigy vessels

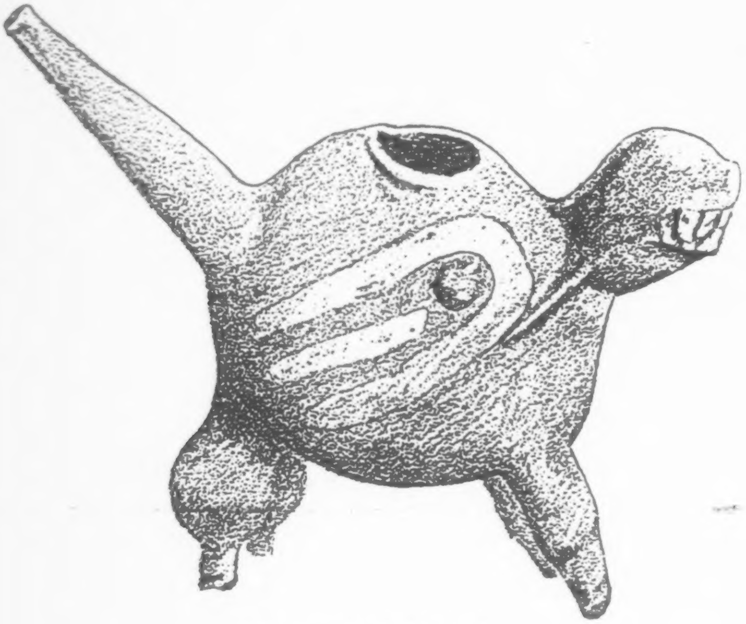
surrounded by a moat or ditch, which is still visible today. It is located on the east bank of the St. Francis River, and a large earthen mound is situated near the river. All of these features of the site agree with the descriptions of Casqui in the expedition accounts.

The glass bead and bell mentioned earlier support the identification of the Parkin site as the Indian town of Casqui. Similar archeological sites in the region were probably villages under the rule of the chief, Casqui. Unfortunately, most of these other towns have been destroyed or so badly disturbed by recent farming that little information about the original residents is left intact.

The Parkin Archeological State Park

The Parkin site is largely preserved and is now the Parkin Archeological State Park. In fact, many archeologists believe that Parkin is the most intact archeological site of this period in all of northeast Arkansas. An ongoing program of archeological research is being conducted at the site by the Arkansas Archeological Survey, and visitors can see the results of careful excavations as we learn more about the original residents of this part of Arkansas.

Not only does archeology promise to tell us more about the De Soto expedition, but we will be able to learn much about the everyday life of the Casqui people. For instance, what kind of houses did they have, and what foods did they eat? These kinds of questions can be answered by careful archeological research. By examining house floors and trash pits, we glimpse the day-to-day existence of the original Arkansans at the time of their first contact with Europeans. Also we may be able to learn whether the Casqui people of 1541 were the ancestors of the Quapaw of 1673, or whether the Casqui succumbed to diseases brought by De Soto's men and were vanquished by the Quapaw coming downriver sometime between 1541 and 1673.



Effigy pot (probable dog)

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PRESERVING THE PAST FOR THE FUTURE

Flyer Number 2, developed by Hester Davis, State Archeologist

HISTORIC INDIANS IN ARKANSAS

Recording history in Arkansas begins with De Soto. De Soto, his men, horses, dogs, and pigs crossed the Mississippi River into what is now Arkansas in the spring of 1541. The accounts of his journey provide some tantalizing descriptions of the Indians that De Soto saw. But since we are still not sure exactly where De Soto was, and since the names for the Indian groups in his accounts differ from those recorded later by the French, it is hard to say what tribes De Soto actually visited. It was 132 years before other Europeans reached Arkansas.

In 1673, Marquette and Joliet came down the Mississippi River, and they described four Quapaw villages located near the mouth of the Arkansas River. Were these Indians the descendants of the ones De Soto saw? It is possible, but we don't really know--although archeological research may help answer this question.

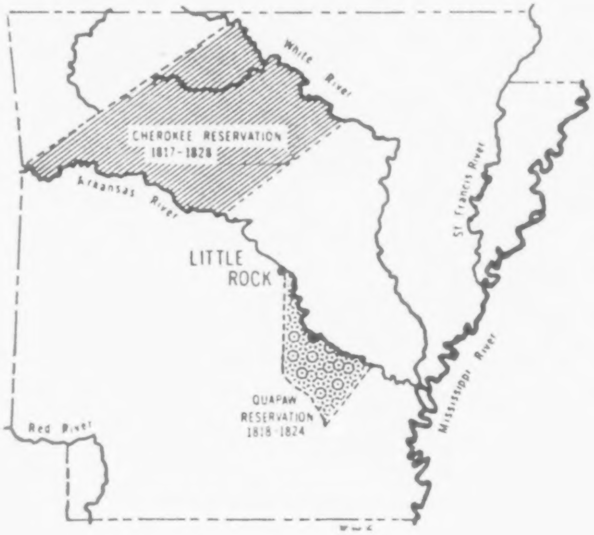
After Arkansas Post was established in 1686, there were more frequent accounts of Indians, so we can say that at the time of first permanent contact between Europeans and Indians in Arkansas, there were three different Indian groups here--the Quapaw, the Caddo, and the Osage.

The Quapaw lived along the Arkansas River, east of where Little Rock is now. They had a major village near Arkansas Post (indeed, that may have been one reason the Post was located there). The Quapaw were farmers and hunters, but as far as we know now, they did not build mounds.

The Osage actually had their principal villages in southwest Missouri, and only used northern Arkansas for hunting territory. At least that is what the European records indicate. The Commandant at Arkansas Post was constantly complaining that bands of Osage were roaming south as far as the Arkansas River and disturbing the villages of the Caddo and the Quapaw.

The Caddo lived not only in southwestern Arkansas but also in parts of the three adjoining states as well. They also were farmers, generally living in small scattered hamlets or farmsteads along the major streams and gathering together periodically in centers where ceremonies were held. We can recognize these ceremonial centers now because of the mounds they built on which to place their religious temples.

Once Indians began to be pushed from the east coast, other groups not native to Arkansas lived here for short periods of time. The Cherokee were given a reservation in north central Arkansas for 10 years (1817-1828), and a few Delaware, Shawnee, and Choctaw also moved through Arkansas. But by the 1840's all major Indian tribes had been moved out of Arkansas to Indian Territory.



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PRESERVING THE PAST FOR THE FUTURE

Flyer Number 5, developed by Hester Davis, State Archeologist

HOW YOU CAN HELP PRESERVE THE PAST

Archeological sites are fragile, nonrenewable resources. Once the unwritten story which lies in the ground is destroyed--by plow, by bulldozer, by erosion, by whatever means--we can never know what it might have told us about the past. Such destruction is like tearing a page from a history book. Modern technology is destroying our past every day--highways, airports, deep plowing, strip mining, housing developments, clear cutting--all this disturbs the vulnerable history now preserved in the ground. If this history is not recorded before these land changes occur, we lose the past.

Knowledgeable citizens who can recognize the dangers threatening sites and who know where to go for help provide the best protection for archeological sites. We cannot save every prehistoric site or every historic building, but in order to make intelligent decisions about what should be saved, we must know something about as many sites as possible.

There are many ways individuals can help Preserve the Past, and one of the best is to learn more about it. The Arkansas Archeological Society has training programs, meetings, publications, and a lending library for its members. Through the Society's training program, conducted in cooperation with the Arkansas Archeological Survey, members learn through practical experience to recognize and record information from archeological sites. The lending library contains publications dealing with Arkansas prehistory and other related subjects. Through the meetings and Society publications, members can communicate the results of their individual observations and research.

The Arkansas Archeological Survey and the Arkansas Historic Preservation Program provide Arkansas with an excellent statewide program for recording information about both historic and prehistoric sites. The professional staffs of these agencies can help you learn to recognize and record these sites. If it should become necessary for you to disturb a site on your land--by plowing or through construction activity--you can contact one of the professional archeologists or historians, so that a thorough record can be made before the site is disturbed. In this way, a part of our past will still be available to us in written form.

Become a Steward of the Past. If you know of sites that are being dug into or destroyed by persons looking only for artifacts and not for information, tell them they are destroying a part of the past that belongs to us all, and keep the Arkansas Archeological Survey informed. You can support state and federal legislation aimed at the recognition of sites for the public benefit.

Most of all, learn that Arkansas has a great past for your future!

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The Heritage Center, Suite 200
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Little Rock, AR 72201

PRESERVING THE PAST FOR THE FUTURE

Recording Archeological Sites

Any evidence of previous human activity on or in the ground can be called an archeological site: the foundation of a log cabin, chipped stone tools and other pieces of rock left from the manufacture of stone tools, broken pieces of pottery, a dark stain in the soil with bits of hard burned clay (evidence of a prehistoric house, possibly), even a single arrow head is "evidence of past human activity," and should be recorded.

Sites are easiest to find then there are above-ground features, such as foundation of houses, or prehistoric mounds. Without these obvious features, the bits and pieces of trash left by human activity are easiest to find in plowed fields or other areas where the ground has been disturbed. Land surfaces have changed in much of Arkansas in the last 10,000 years, and it is possible to find evidence of human occupation in what seems to us unlikely places. In fact, almost anywhere you look, it is often possible to find evidence of people having lived there in the past--just because you wouldn't want to live there now, doesn't mean that someone might not have lived there in the past.

In order to record the location of an archeological site, you must know how to read a county highway map, or U. S. Geological Survey quadrangle maps (the former available from the Arkansas Highway and Transportation Department, the latter from the Arkansas Geological Commission). These maps show township, range, and section, so that you can record exactly where the site is that you have found.

You should record sites on Site Survey forms which are available from any of the Arkansas Archeological Survey's research stations. The artifacts you find at a particular site should be kept separate from artifacts from other sites. When you receive a site number from the Archeological Survey, you can write the number on the artifacts and they will then always be identified with that site. You should not dig in archeological sites at all, until you have adequate training and instruction from a professional archeologist or a very experienced amateur archeologist. You will destroy much more than you will find, if you dig before you have learned what to do properly. The Arkansas Archeological Survey provides training courses at least once a year in site surveying, excavation, laboratory work and related topics.

If you are in doubt as to whether you have really found an archeological site, whether what you have found should be recorded, or whether the things you have found were really made by the Indians--contact one of the Survey's research stations. The archeologists there will be glad to help you.

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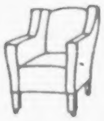
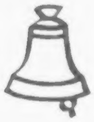
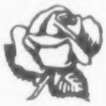
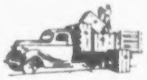
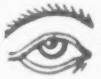
PRESERVING THE PAST FOR THE FUTURE

Flyer Number 9, developed by Karen Wagner, Outreach Coordinator

THE INDIAN TRIBES OF ARKANSAS

 - air  - bll  - se  - truc  - y

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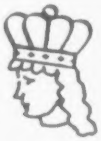
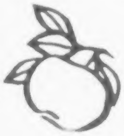
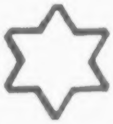
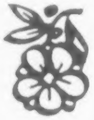
 - een  - ple  - str  - floer

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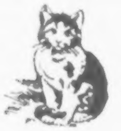
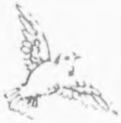
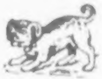
 - t  - bir  - g

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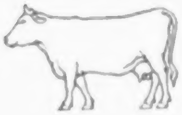
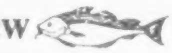
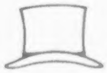
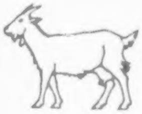
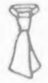
 - cw  - fih  - ht  - oat  - ti

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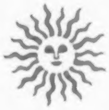
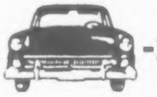
- ree  - s - pe  -r

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Subtract letters to find the names of the five Indian tribes that once lived in Arkansas.

Tunica
Osage
Caddo
Quapaw
Cherokee

Arkansas Archeological Survey
Outreach Program
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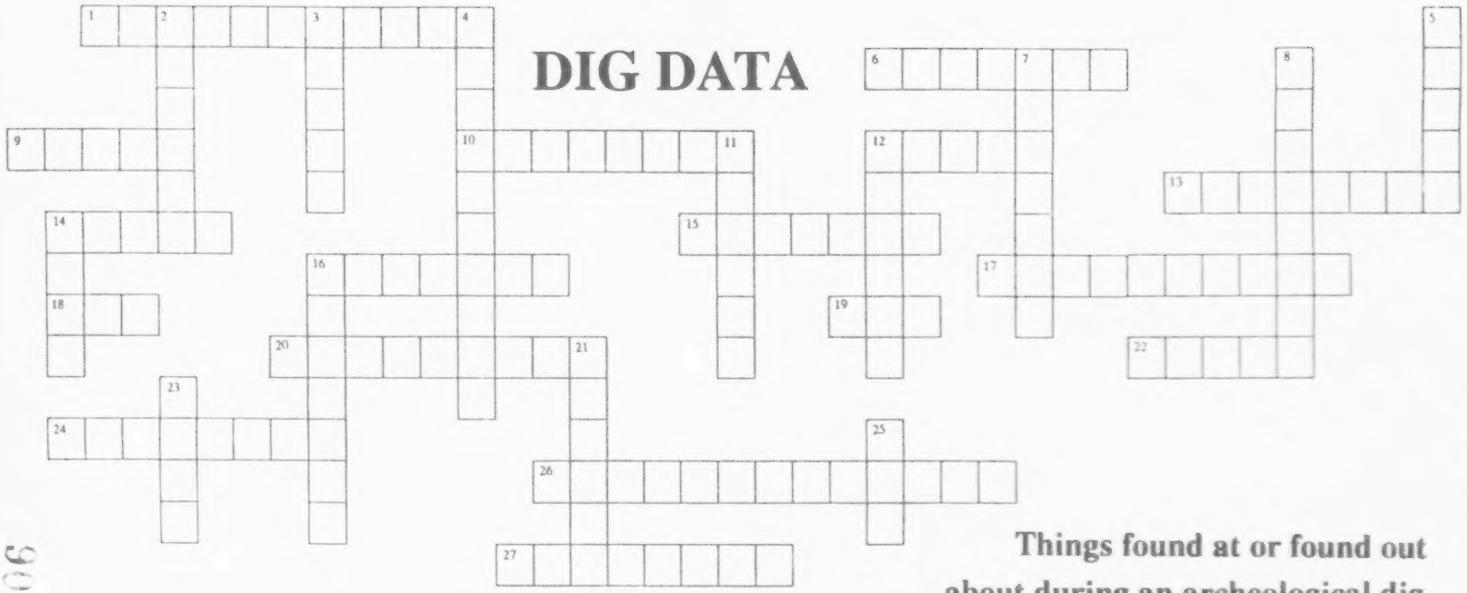
PRESERVING THE PAST FOR THE FUTURE

Flyer Number 12, developed by Karen Wagner, Outreach Coordinator

DIG DATA



Things found at or found out about during an archeological dig

Across

1. Natural rounded, largely unmodified pebble used as a tool.
6. Tools composed of bristles set into a handle.
9. Artificial hill built by a past civilization.
10. Handmade object representing a particular culture or stage of development.
12. Pieces of a skeleton.
13. Products of human workmanship that cannot be moved.
14. Tip of an arrow or spear.
15. Containers made of clay such as bowls or pots.
16. Layer in which archeological material is found during an excavation.
17. Period of time prior to written records.
18. Rounded earthen or metal container used for domestic purposes.
19. Widemouthed container usually made of earthenware or glass.
20. Binders in which written information is recorded.
22. Rectangular or square excavation units laid over sites.
24. Something transmitted by or acquired from an ancester.
26. Scientists concerned with recovery, analysis, description and explanation of remains of past human cultures.
27. Stain or impression left in the ground by a rotted wooden post.

Down

2. Old deposit of refuse.
3. Oyster remain.
4. Systematic digging of an archeological site.
5. Shallow concave vessels usually used for holding food.
7. Branch of knowledge that records and explains past events.
8. Skills, arts, and behavior traits of social or religious groups during a period of time in a specific civilization.
11. Small hand tool used to scrape, dig, or smooth.
12. Human interment.
14. Device used for smoking tobacco.
16. Large hand tools used to dig or scrape.
21. Fragments of pottery.
23. Location of an archeological dig; a place where there is evidence of past human activity.
25. Excavated hole dug by archeologists.

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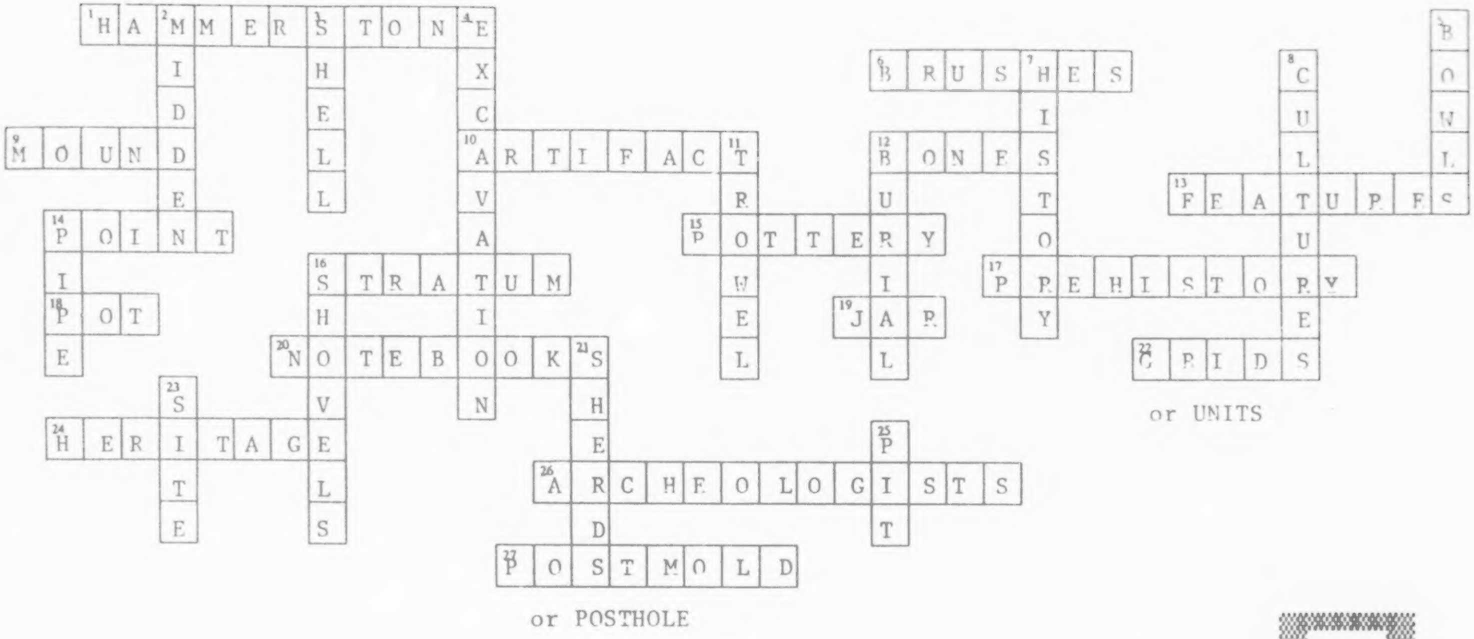
ANSWER SHEET AND WORD LIST (for Flyer Number 12)


1 HAMMERSTONE
2 MIDDEN
3 SHELL
4 EXCAVATION
5 BOWLS
6 BRUSHES
7 HISTORY
8 CULTURES
9 MOUND
10 ARTIFACT
11 TROWEL
12 BONES
13 FEATURES
14 PIPE
15 POTTERY
16 STRATUM
17 PREHISTORY
18 POT
19 JAR
20 NOTEBOOKS
21 SHERDS
22 GRIDS
or UNITS
23 SITE
24 HERITAGE
25 PIT
26 ARCHEOLOGISTS
27 POSTMOLD
or POSTHOLE
POINT
SHOVELS
BURIAL

Archeologists
Artifact
Brushes
Bones
Bowls
Burial
Cultures
Excavation
Features
Grids or Units
Hammerstone
Heritage
History
Jar
Midden

Mound
Notebooks
Pipe
Pit
Point
Postmold or Posthole
Pot
Pottery
Prehistory
Shell
Sherds
Shovels
Site
Stratum
Trowel

III-14

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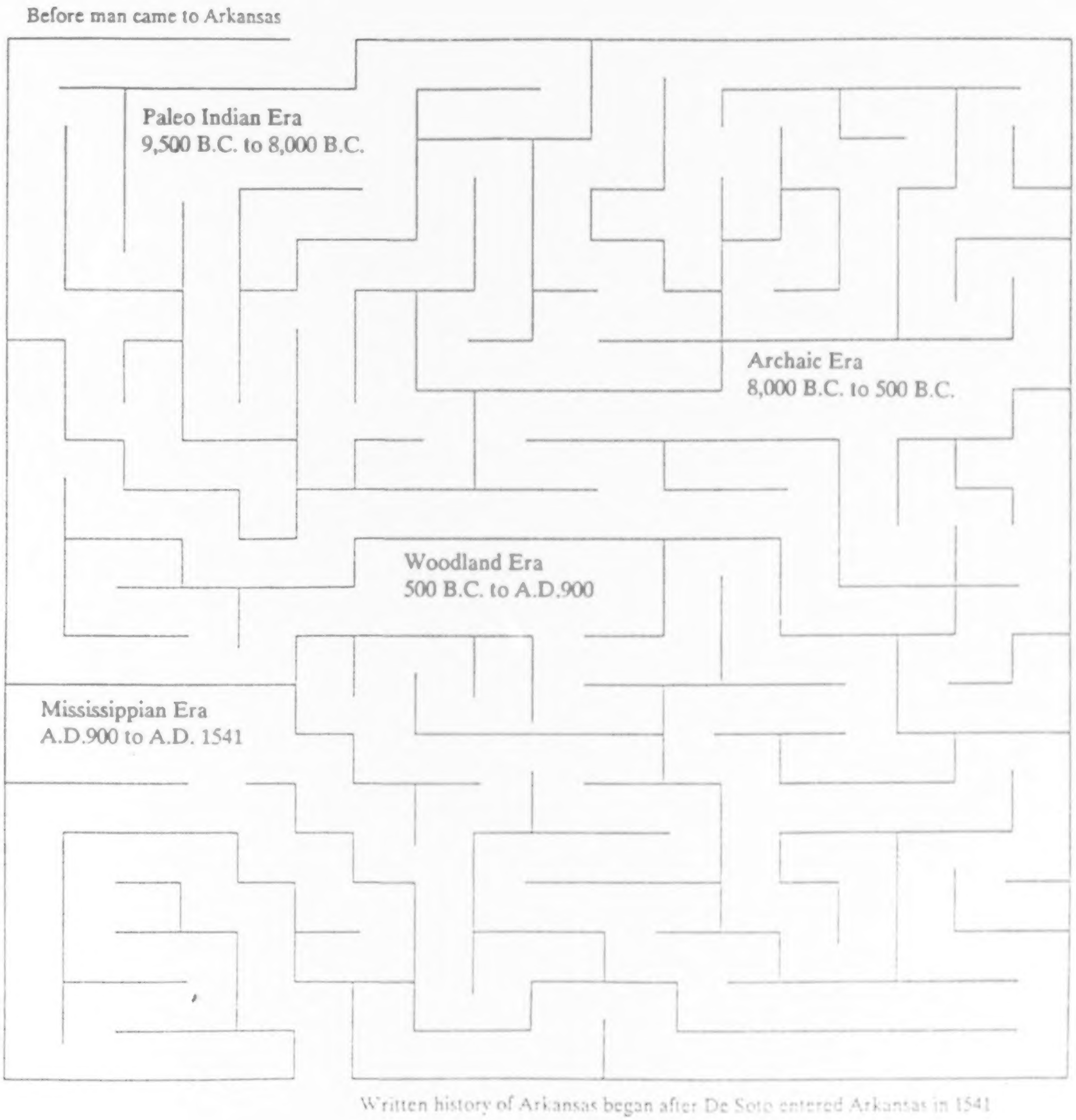
PRESERVING THE PAST FOR THE FUTURE

Flyer Number 13 (to be used with Flyer Number 1), developed by Karen Wagner, Outreach Coordinator

PREHISTORIC INDIANS IN ARKANSAS


Before man came to Arkansas
Paleo Indian Era
9,500 B.C. to 8,000 B.C.
Archaic Era
8,000 B.C. to 500 B.C.
Woodland Era
500 B.C. to A.D.900
Mississippian Era
A.D.900 to A.D. 1541
Written history of Arkansas began after De Soto entered Arkansas in 1541

Find your way through each of the four periods of prehistory to after 1541 when written history began in Arkansas.

III-15

PRESERVING THE PAST FOR THE FUTURE

ARKANSAS ARCHEOLOGICAL SURVEY

THE
ARKANSAS
ARCHEOLOGICAL
SOCIETY

Arkansas Tech University
P.O. Box 8706, ATU
Russellville, AR 72801-8706
501-968-0381

THE CARDEN BOTTOM SURVEY PROJECT

An Update, as of June, 1994.

The Carden Bottom area of northeastern Yell County is famous for the pottery and other artifacts produced by prehistoric Native Americans who lived there. The Carden Bottom Survey Project was begun in 1990 to provide basic information about where Indians lived in the Bottom, how they lived there, and when they lived there. The archeological survey effort is being carried out by the Arkansas River Valley Chapter of the Arkansas Archeological Society, under the direction of Dr. Skip Stewart-Abernathy, ATU Station Archeologist with the Arkansas Archeological Survey.

We are continuing to record new sites and monitor ones already on record. These sites range in occupation from 10,000 years ago to 300 years ago. There are still numerous leads to follow, and much oral history to record. We are continuing to carry out surface collections on sites, but the main focus of work has been to conduct test excavations. All artifacts, field notes, and photographs collected by the project will be housed at Arkansas Tech. An exhibit of our finds continues at the Arkansas Tech University Museum of Prehistory and History.

We are now concentrating on sites that may date to European contact, from the 1500s to the 1700s, when much of the spectacular pottery was produced. Fortunately, we have been very successful at finding pits that the Indians filled with ordinary trash. This trash includes broken stone tools such as several varieties of arrow point types including nodena (willow leaf), cahokia, madison, and maud, as well as thumbnail scrapers, knives, drills, and miscellaneous multipurpose tools. The pottery fragments in these pits are frequently large since they have been protected since deposition. All the pot sherds are shell tempered. Many of the sherds are plain, but we have found parts of numerous large jars with rims decorated by bands of incised triangles filled with incised diagonal lines. There are also red painted vessels present. We have also found a lot of food bone, from fish, deer, turkey, turtle, and even buffalo.

We have been particularly lucky to find evidence of trade with the Spanish or French. Trade items found so far include blue glass beads, beads made of rolled brass or copper, and even iron fragments including a large piece of wrought iron.

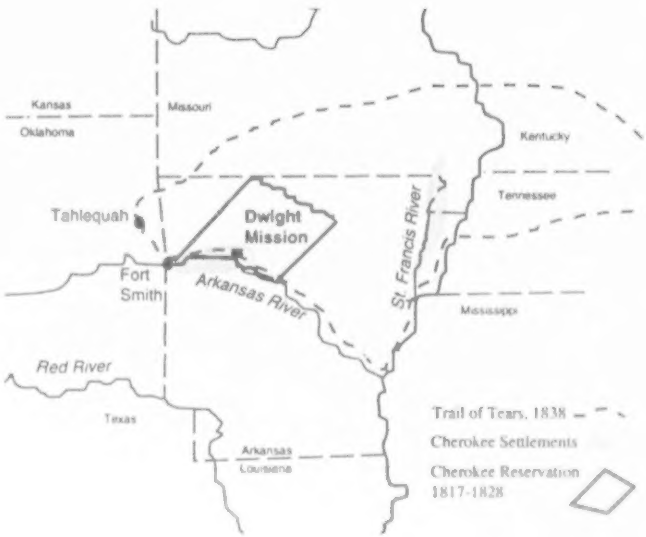
If you have questions about our project, if you know someone we should be talking to, or if you are interested in joining the Archeological Society and the Arkansas River Valley Chapter, please contact Dr. Stewart-Abernathy at Tech (P.O. Box 8706, Russellville, AR 72801, phone number 968-0381).

The University of Arkansas is an equal opportunity/affirmative action institution

THE CHEROKEES IN ARKANSAS

by Hester A. Davis

The original homeland of the Cherokee Indians was western North and South Carolina, northern Georgia, and eastern Tennessee. By the late 1700s so many Europeans were living in those areas that some Indians began moving west. By 1800 there may have been as many as 1,000 Cherokee living along the St. Francis River in southeast Missouri and northeast Arkansas, and only a few years later, there were more than 1,000 living along the Illinois Bayou and on the Arkansas River near what is now Russellville and Dardanelle.

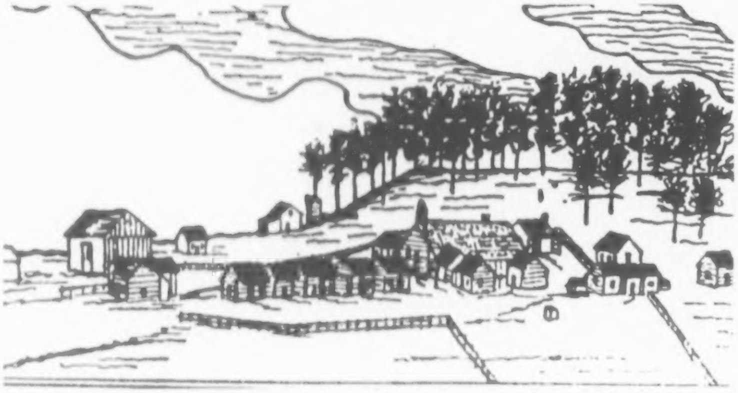


Although they did not like contact with Europeans, they had accepted many European goods, like iron kettles for cooking, and guns. They built log cabins much like their white neighbors. They farmed and hunted, and traded with other Indians in the area. In 1805, a government trading post was established at Spadra to provide goods to the Cherokee, and in return the Cherokee sold the trader skins and bear oil (used for lighting lamps).

The Osage Indians, who lived in southwest Missouri, used most of northern Arkansas for hunting. Osage hunters were constantly attacking Cherokee farmsteads. The Cherokee would fight back, and complained to the government that they were not protected. In 1817, the government established an official reservation for the Cherokee in Arkansas, where they were supposed to be able to live without threat from the Osage. Fort Smith was also established as a military post so that soldiers could stop the Cherokee and Osage from attacking each other. By this time there may have been as many as 3,000 Cherokee in Arkansas, a few of whom lived along the Buffalo River and its tributaries, but most lived along the Arkansas River.

In 1820, a minister arrived and established Dwight Mission, about five miles north of the Arkansas River on Illinois Bayou. This mission was to provide religious services for the Indians, and a school for Cherokee children. By 1824, the mission had a large dormitory building where upwards of 70 to 80 children lived during the week, a dining hall, several log cabins used as houses by the teachers and missionaries, a mill for grinding flour, a saw mill, a smokehouse for preserving meat, and a carpentry shop. In all, there may have been as many as 30 buildings. A cemetery for this community was established on a hill nearby. The land where all the Dwight Mission buildings were is now under the waters of Lake Dardanelle, but the cemetery is still on the hill nearby.

The Cherokee in Arkansas had several prominent Chiefs over the years. One was called "The Bowl." He and several families settled south of Dardanelle on Dutch Creek, but they did not stay there long. By 1819 they had moved south to a prairie near the Red River in present Miller County, and after a year there, they moved on to Texas.



Chief Toluntuskee was the first Chief and it was he who invited the missionaries to come to the area. When he died, his brother John Jolly became Chief. Although the "community" of Cherokee farmsteads was spread over many miles along the River and up Piney Creek and Illinois Bayou, people would come together for various festivals, particularly one in the summer called the Green Corn Ceremony. There would be ceremonies and dances, and stickball games played by the men and boys. Stickball is a game played by two teams. Each person holds a stick with a little net at the end, and there is a small rubber ball that each team must get to the opposite end of the field without touching the ball with their hands. It can be a very rough game! It originated among Indian tribes in the southeast United States, and is still played today by the Cherokee.

By 1828, the white settlers were again pressuring the Indians to move farther west. The Territory of Arkansas had been established, and more people wanted the land where the Cherokees were living. All the people at Dwight Mission moved 150 miles west into Indian Territory (Oklahoma) in 1829 and most of the Cherokee followed. The reservation was dissolved and the area of the Ozarks was open for white settlement.

Ten years later, in 1838, thousands of Cherokee from the East were moved to Indian Territory by the U.S. Army. This removal is known as "The Trail of Tears" because so many Indians lost their lives on that long walk in the winter of 1838-39. Some of these groups came up the Arkansas River, or overland through southern Missouri and northwest Arkansas, before ending up near Tahlequah, where the headquarters of the Cherokee Tribe is today.

Although most Cherokee moved west with their friends and relatives by 1840, there are still many people in Arkansas today of Cherokee descent. There are now about 150,000 Cherokee living in Oklahoma. There are also over 3,000 Cherokee still living in western North Carolina, descendants of those who hid in the mountains when the soldiers came to lead them to Indian Territory.

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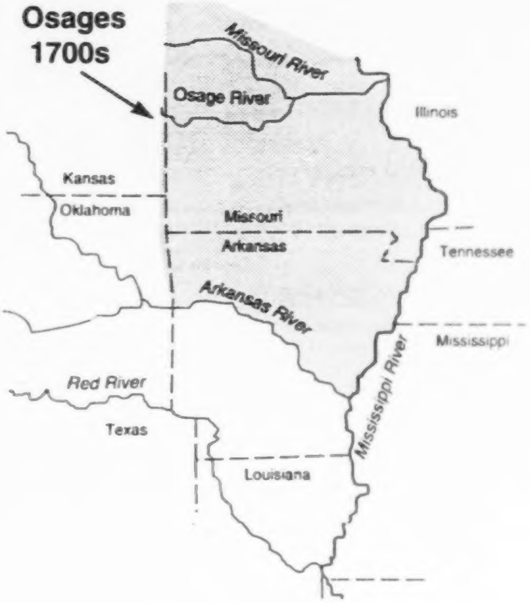
FIRST ENCOUNTERS—THE INDIANS

THE OSAGE INDIANS

by George Sabo III



The Osage Indians lived along the Osage and Missouri rivers in what is now western Missouri when French explorers first heard of them in 1673. A seminomadic people with a lifeway based on hunting, foraging, and gardening, the seasonal movements of the Osage brought them annually into northwestern Arkansas throughout the eighteenth century.

Three principal hunts, each organized by a council of elders, were held during the spring, summer, and fall. The men hunted bison, deer, elk, bear, and smaller game. The women butchered the animals and dried or smoked the meat and prepared the hides. The women also gathered wild plant foods and at the summer villages tended gardens of corn, beans, squash, and pumpkins. Surplus products, including meat, hides, and oil, were traded to other Indians or Europeans. The Osages acquired guns and horses from Europeans during the eighteenth century, which enabled them to extend their territory and control the distribution of European goods to other tribes in the region.

Most men shaved their heads, leaving only a scalplock extending from the forehead to the back of the neck. The pattern of a man's scalplock indicated the clan he belonged to. Men wore deerskin loincloths, leggings, and moccasins, and bearskin or buffalo robes when it was cold. Beaded ear ornaments and armbands were worn, and warriors tattooed their chests and arms.

Women kept their hair long and wore deerskin dresses, woven belts, leggings, and moccasins. Clothing was perfumed with chewed columbine seed and ceremonial garments were decorated with the furs of ermine and puma. Earrings, pendants, and bracelets were worn, and women decorated their bodies with tattoos.

Osage communities were organized into two divisions called the Sky People and the Earth People. According to their traditions, Wakondah, the creative force of the universe, sent the Sky People down to the surface of the earth where they met the Earth People, whom they joined to form the Osage tribe. Each division consisted of several families related through the males, called clans, that organized social events and performed rituals for special occasions. Each clan had its own location in the village camping circle and appointed representatives to village councils which advised the two village leaders — one representating each tribal division.

Villages were laid out with houses on either side of a main road running east and west.

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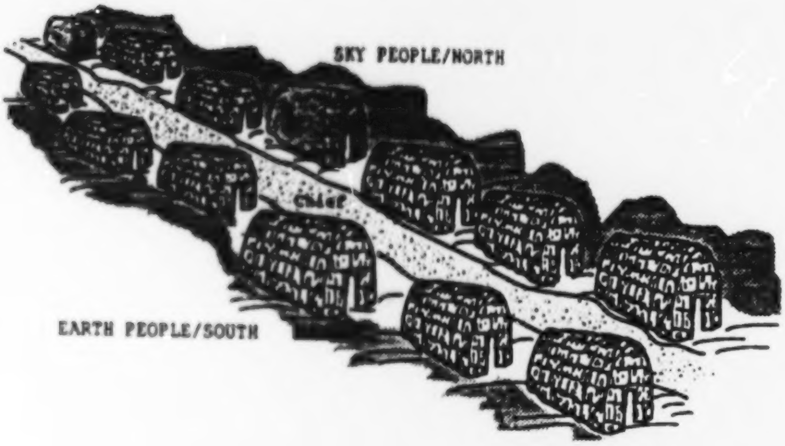

The two village leaders lived in large houses on opposite sides of the main road near the center of the village. The Sky People clans lived on the north side of the road, and the Earth people clans lived on the south side. Council lodges for town meetings were also constructed in the larger villages.

Osage houses were rectangular and sheltered several families. Measuring up to 100 feet long, they were constructed of saplings driven into the ground and bent over and tied at the top. Horizontal saplings were interwoven among the uprights, and the framework was covered with hides, bark sheets, or woven mats, with smokeholes left open at the top. Most houses had an entrance at the eastern end. A leader's house had entrances at both ends.

Village life followed rules and customs established by a group of elders known as the Little Old Men. To join the ranks of the Little Old men, serious-minded individuals had to undergo training that began during boyhood and lasted for many years. Little Old Men passed through seven stages of learning, at each stage acquiring mastery of an increasingly complex body of sacred knowledge.

Ceremonies were performed for important activities and events, including hunting, war, peace, curing illnesses, marriages, and mourning the dead. Many of these ceremonies required elaborate preparations and participants would often wear special clothing and ornaments or paint elaborate designs on their bodies. Each clan had specific ceremonial duties that in combination served to sustain the well-being of the tribe.

Osage lands in Arkansas and Missouri were taken by the U.S. government in 1808 and 1818, and in 1825 an Osage reservation was established in southeastern Kansas. Today there are about 10,000 Osages listed on the tribal roll, many of whom live in and around Pawhuska, Oklahoma.

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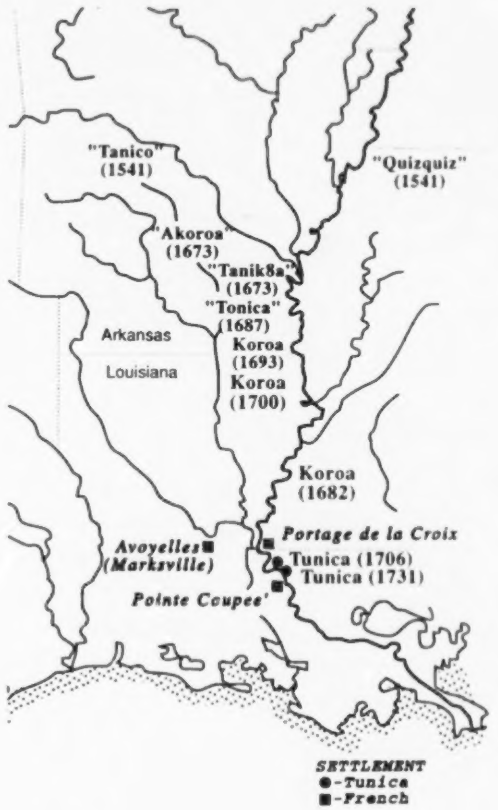
FIRST ENCOUNTERS—THE INDIANS

TUNICA AND KOROA INDIANS

by George Sabo III

When Hernando de Soto and his army approached the eastern bank of the Mississippi River in the spring of 1541, he visited towns of a native province called Quizquiz (pronounced "keys-key"). These Indians spoke a dialect of the Tunican language. At that time, Tunican speakers, represented mainly by the Tunica and Koroa tribes, occupied a large region extending along both sides of the Mississippi River in present-day Mississippi and Arkansas. How much of Arkansas was then occupied by these Indians is unknown, but French explorers and missionaries in the late seventeenth century reported Tunica and Koroa villages along the central and lower Arkansas River in eastern Arkansas, along the Ouachita River in southcentral Arkansas, and along the Mississippi River south of its confluence with the Arkansas.

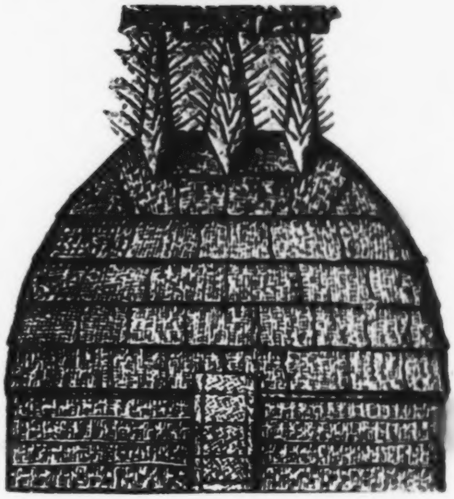


Tunica Indians were sedentary agriculturalists. Corn and squash were the primary food staples. The men did most of the gardening. The women collected wild plant foods, including fruits, berries, nuts, seeds, roots, and herbs. The men also hunted deer, bear, and occasionally buffalo for meat, hides, and other products. Water from salty springs was evaporated to make salt, some of which was traded to other tribes.

The men wore deerskin loincloths during the warm seasons, and they tattooed themselves and wore beads and pendants. Women wore short, fringed skirts of cloth made by pounding the inner bark of mulberry trees. They also tattooed themselves and wore beads, pendants and ear ornaments. Women kept their hair in a single, long braid that often was coiled on top of the head. Both sexes wore cloaks of mulberry cloth, woven turkey feathers, or muskrat fur during the cold seasons.

Spiritual beings and powers were recognized in many elements of nature. The cardinal directions along with the relative positions of the heavens and the earth represented the primary dimensions of the universe. The terrestrial world of humans, plants, and animals separated upper and lower worlds of spiritual beings. Tunica Indians believed that the sun was a female deity, and they recognized thunder and fire as important spiritual forces. Each village had a temple with a sacred fire where priests conducted rituals to maintain positive relations with spiritual beings.

Tunica villages consisted of circular dwellings arranged around an open area, or plaza, where the temple was usually located. Houses were built by setting a circle of upright posts into the ground. Horizontal cane stalks were woven through the uprights and a conical roof framework of wood poles was added. Walls were plastered with clay and roofs were thatched. Small doorways provided the only natural light in these houses and the only exit for smoke. One late seventeenth century French explorer wrote that Koroa Indians decorated their dome-shaped houses with "great round plates of shining copper, made like pot covers." Outdoor cooking hearths and above-ground grain storage bins were also built near each house. Feasts, dances, and games were held in the plaza.



A Tunican temple drawn by the Frenchman Du Batz in the eighteenth century

Villages had leaders who inherited their positions. Separate leaders were appointed to manage internal village matters and external affairs including warfare. Warriors gained honor for their accomplishments and could be identified on the basis of their distinctive tattoos. Individuals could elevate their social standing through success in other activities, such as trading with Indians from other tribes or with Europeans.

Most Tunica Indians moved their villages to the lower Yazoo River in present-day Mississippi by 1699. Many Koroa Indians — who suffered population losses from European diseases — joined the Tunicas, while other members of this group joined the Chickasaw and Natchez tribes. By the early nineteenth century, most Tunica Indians joined with Biloxi Indians living near Marksville, Louisiana, where today approximately 200 members of the Tunica-Biloxi tribe live.

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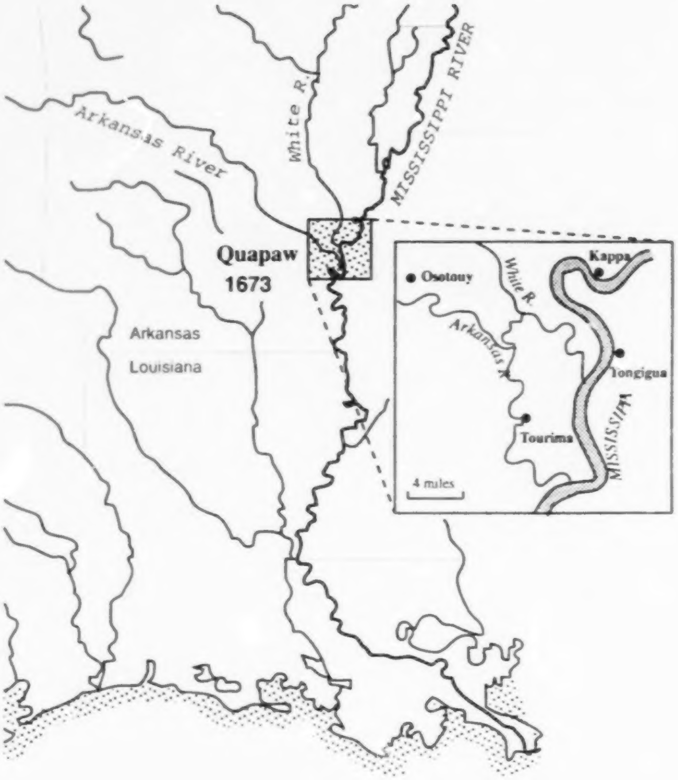
FIRST ENCOUNTERS—THE INDIANS

THE QUAPAW INDIANS

by Carrie Wilson-Woodley
and George Sabo III

Quapaw Indians lived in four villages around the confluence of the Arkansas and Mississippi Rivers when they were first contacted by the French explorers Marquette and Jolliet in 1673.

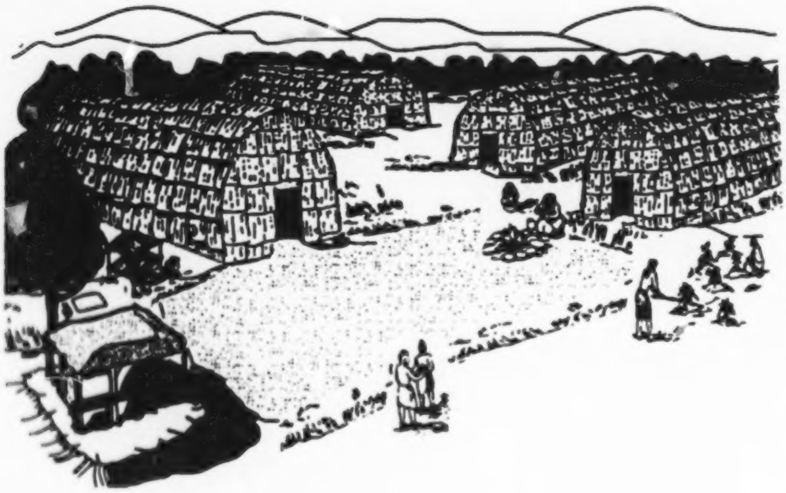


The Quapaws grew corn, beans, squash, pumpkins, gourds, and tobacco in fields near their villages. Fruits, nuts, seeds, and roots were collected. Deer, bear, and buffalo were hunted, and smaller mammals, wild turkeys, waterfowl, and fish were taken seasonally. After contact with Europeans, melons, peaches and chickens were raised.

Quapaw women wore deerskin skirts and went topless during the warm seasons. Married women wore their hair loose, but unmarried women wore braids rolled into coils fastened behind each ear and decorated with ornaments. Men went naked or wore loincloths during the warm seasons. Leggings, moccasins, and robes were worn by both sexes during the cold seasons.

The family was the basic unit of Quapaw social organization. Groups of families related through the males were joined into clans. Clans were named for animals, heavenly bodies, or natural phenomena like thunder. Clan members believed they were descended from a common ancestor, which gave them a strong sense of shared identity and mutual obligation.

Villages consisted of rectangular houses arranged around an open area or plaza. Houses were constructed of parallel rows of long poles driven into the ground with tops bent over and tied together. Horizontal branches were interwoven among the uprights, and the framework was covered with bark sheets. Platforms covered with woven mats lined the interior walls and were used for sitting and sleeping.



Central hearths provided heat and light. Each village also had a community building, built like a house but much larger, where people could assemble for meetings and ceremonies. Another structure, roofed but with open walls and a platform, was also built near the plaza. Here leaders conducted public ceremonies and guests were received.

Each village had a leader who was advised by a council of male elders. Villages managed their affairs independently, except when matters concerned the entire tribe. In these cases, decisions were made that involved the consent of all village leaders.

Quapaw village life was ordered by ceremonies performed for important activities and events. Each clan had specific ceremonial duties. Some ceremonies, like those accompanying planting and harvesting activities, were scheduled according to season. Naming ceremonies, marriages, curing rituals, adoptions, and funerals were performed as needed.

The Quapaws were close allies of the French in colonial Louisiana. During the subsequent Spanish regime, the Quapaws helped defend the colony from invasion by Indians allied with the English. The Quapaws tried to maintain their policy of peaceful coexistence when the United States purchased the Louisiana territory in 1803, but they were forced to surrender their Arkansas lands to the U.S. government in 1818 and 1824. A Quapaw reservation was established in 1839 in northeastern Oklahoma. Today there are about 2,000 Quapaws, most of whom live near Miami, Oklahoma.

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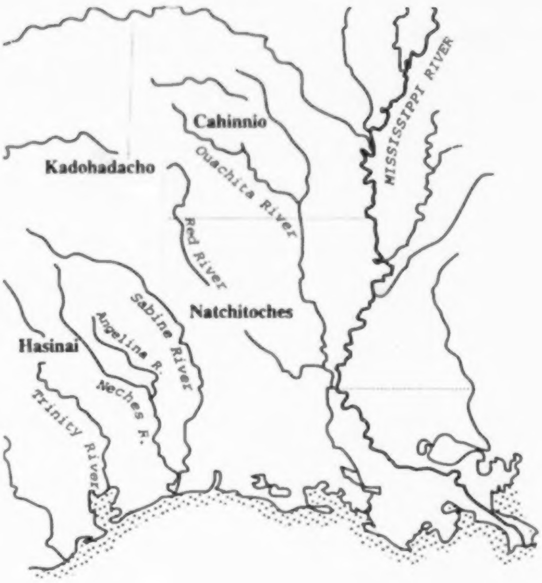
FIRST ENCOUNTERS—THE INDIANS

THE CADDO INDIANS

by Ann M. Early



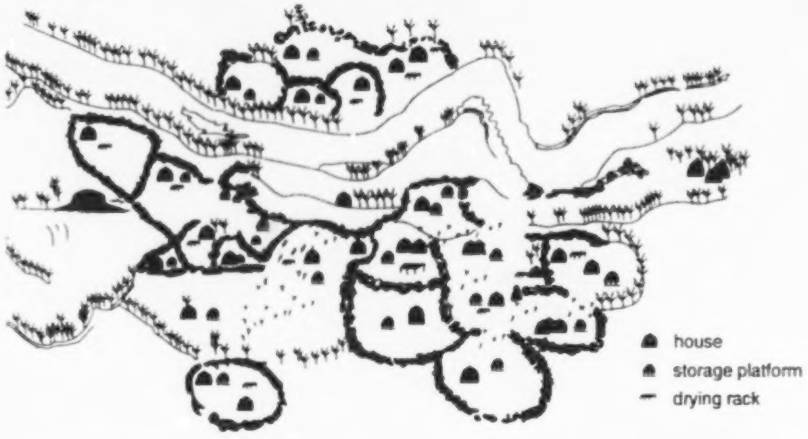
The Caddo lived in several tribal groups in southwest Arkansas and nearby areas of Texas, Louisiana, and Oklahoma from A.D. 1000 to about A.D. 1800. When visited by Spanish and French explorers around 1700, they were organized into three allied confederacies, the Kadohadacho on the great bend of the Red River, the Natchitoches in west Louisiana, and the Hasinai in east Texas. The Cahinnio, who were allies of the Kadohadacho, lived along the Ouachita River. Each confederacy was made up of independent communities, but all had similar languages and customs.

The Caddo were sedentary farmers who grew corn, beans, pumpkins, squashes, watermelons, sunflowers, and tobacco. Hunting for bear, deer, small mammals, and birds was important, as were fishing and gathering shellfish, nuts, berries, seeds, and roots. People who lived on the edge of the plains also hunted bison in the historic period. Bows, commonly made of Osage orange, or bois d'arc, wood, and stone or bone-tipped cane arrows were normal hunting equipment. People living near saline marshes or springs made salt by boiling brine in large shallow pans. Salt was used with food and was traded, along with bear oil or lard, bois d'arc bows, animal skins, and other goods to other Indians and European settlers. Horses and captives were also traded to the French for European goods in the early historic period. The Caddo also made elaborately decorated pottery vessels until metal and ceramic replacements were acquired from traders.

Men typically hunted, held most civic and religious roles, and were involved in warfare. Men and women shared some tasks in preparing gardens and building houses. Raising children, tending gardens, making food and clothing, preparing skins, and weaving mats were primarily women's work. During celebrations and ceremonies, each gender occupationally had its own special activities as well.

Before trade clothing became common, men wore breechcloths and moccasins with deer and bison skins added in winter. Women wore deerskin or woven skirts. In warm weather they went topless, and they wore a skin wrap in winter. Deerskin shirts with colored and beaded designs and fringes were sometimes worn by both sexes, and other elaborate deerskin garments were used on ceremonial occasions. Both men and women also decorated their bodies with painting and tattooing. Women in particular sometimes tattooed their faces, arms, and torsos with elaborate designs. Men had several hairstyles; the most common was short with a long braided or otherwise decorated lock. Women wore their hair long and braided or tied close to the head.

Communities consisted of widely dispersed households separated by garden plots and woodlots. Each household or farmstead consisted of dwellings and work areas for one or more closely related families. The size, shape, and number of dwellings varied. Some houses were circular, conical, and covered with thatch. Others were oval or rectangular, made of timber stuck vertically into the ground and daubed with mud, and roofed with thatch or bark. An elevated corncrib, outdoor work platform, and upright log mortar for pounding corn usually stood near the dwelling. Inside the house were sleeping and storage platforms where baskets and supplies were kept, and a central fireplace. Woven mats, made usually by women and often elaborately decorated, covered floors and benches, and were important ritual items. Each community also had at least one



temple or religious building, originally on an earthen platform mound, where sacred objects were kept and the most important rituals were performed.

Society was organized by households and clans. Social position, marriage prospects, and some political roles were based on clan membership. Political leaders of the community, tribe, and confederacy were a ranked set of offices, with a priest, or xinesi, holding the highest civil and religious position in the confederacy. Other leaders took care of various secular or sacred activities, and one group, shamans or connas, performed a variety of rituals and treated illnesses.

The Caddo world was populated by many supernatural beings who had varying degrees of importance and power, with a supreme being, Ayo-Caddi-Aymay, having authority over the others. A series of rituals performed to ensure favorable relations between people and these supernatural beings and forces organized the annual cycle of life. These included a springtime planting ceremony, an 'after harvest' ceremony in the fall, and numerous ceremonies to commemorate birth, death, warfare, housebuilding, and other important individual and community events.

The multilayered organization of Caddo society provided a way to interact with Europeans. When European travelers approached, they were usually met along the path by a contingent of greeters from the community. The travelers would be escorted to the dwelling of the caddi, the community leader, or to a special structure, and be seated in a place of honor. Here community leaders shared with the Europeans a smoke of tobacco from a calumet—an elaborately decorated pipestem and bowl, which created a bond of friendship that extended to all members of the respective communities. In this way the Caddo recognized the relationships among different members of their own confederacy, and they were able also to incorporate Europeans within their hierarchically organized society.

The Caddo were important trading partners and allies of both France and Spain during the colonial era. However, epidemic diseases; competition and occasional hostilities with the Osage, the Cherokee, and the Choctaw; and the westward spread of American settlement eventually encroached on their domain. The Ouachita valley communities moved shortly after A.D. 1700, the last Red River communities were abandoned in the late 1700s, and in the nineteenth century most Caddo were forced to move first to Texas and then to reservations in Indian Territory. A large number of Caddos now live near Binger, Oklahoma, where their modern tribal center is located.

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